THE ENGLISH PHARISE, OR RELIGIOVS APE.

Being the weekes worke of a poore vnlearned professor of the Gospell of CHRIST, zealously and truely checking the counterfeit professor, but open persecutor of Christs true doctrine and discipline.

2. TIM. 2. 7. *Consider what I say, and the Lord giue thee vnderstanding in all things.*

By *Iohn walker*, dwelling at Leeds in *Yorkshire*.

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BRITISH MUSEUM

TO

THE RIGHT HONORABLE,

AND THAT MOST worthy Gouernor *William Greenebury* Lord Maior of *the Citie of Yorke.*

RIGHT HO:

AMONGST many worthie and true Professors of the Gospel,

I haue preſumed, and emboldened my ſelf to dedicate this little book vnto your H. view, and although not worthy your acceptation, being not done ſcholler-like, yet for that good wil I beare vnto the truth, and for the truthes ſake, I humbly entreat your Honor to accept thereof, and howſoeuer it may ſeeme diſtaſtfull

vnto all disobedient and vnsanctified spirits, which haue, as Saint *Iude* saith, separated themselues, yet vnto all faithful Christians which truely fight vnder the banner of Iesus Christ, I know that such will not onely accept my good will, but likewise louingly and thankfully bee ready to embrace my poore indeuors hereon

in, seeing that I haue kept my selfe, being guided by the Spirit of God, in that sanctified place, of Christs Vineyard alone, and yet for all this I know that the malice and mischiefe of Sathan is such, that from all those haters of their brethren, who with hateful *Esau*, haue separated themselues, & contemned their birth-right, I expect

no better gratuitie at their hands, then deadly hate and reuenge: and my reason is this, because Grapes cannot grow vpon Thornes, nor Figs vpon Thistles. If that kingly Prophet DAVID had great cause to complaine of his times, how that his enemies were greatly multiplied, & his sorrowes much increased: by

how much more hath our moſt gracious King iuſt cauſe to complaine, ſeeing that Sathan now worketh after ſuch a ſtrange and moſt fearefull manner, by his wicked inſtruments, as the like was neuer heard nor ſeen from the beginning of the world vntill this preſent time; of which times Saint *Paul* hath truely propheſied,

phesied, should bee most perilous, & that this is true, who is he that liueth in our daies and seeth not, that prophesie, the which our blessed Sauiour fore-tolde should come to passe euen hard before his comming to Iudgement, how that it is now by the children of disobedience most fearefully working amongst vs, that is,

Mat.24.29. is, how that the Sunne should be darkned, and the Moone should lose her light, how that the Starres should fall from Heauen, and the powers of heauen should be shaken. Mat.24.21. Againe, who is he that doth but look about him, and likewise seeth not, how that those immediate tribulations, the which our blessed Sauiour foretold, should come to passe, euen

hard before these fearefull signes, are now already finished, part of them in our late and gracious Queenes time of famous memorie, and likewise the rest of these tribulations being the greatest, in his Maiesties time, especially since his Highnesse came amongst vs? For who is hee that knoweth not, how that bloudy

Cain,

Cain, that man of ſin, would not haue left one *Abel* aliue, if that God himſelf had not ſtood in the gap, for vs? Now for theſe tribulations, I doubt not, but that the very ſtrengths of them are alreadie paſt, and that this moſt fearefull plot of Gunpowder Treaſon, & what elſe was the very laſt ſhake of the glaſſe.

Theſe and ſuch like per-

perſecutions and tribulations, haue at all times, and in all ages diſplayed themſelues againſt the poore deſpiſed Church of CHRIST: but of all thoſe engines which Sathan by his inſtruments hath deuiſed, was neuer the like heard of as that fearfull plot of Gunpowder, which they offered to ſhake vs withall, and yet behold,

moſt

moſt worthy Sir, there is ſuch a feare-full ſhaking by the children of diſobedience, now amongſt vs, as for the time neuer was, nor I hope neuer ſhall be, vntill the day of iudgment, we haue but yet ſpoken of the ſhaking of our mortall bodies.

But behold, and yee ſhall ſee further, how that Sathan by his ſharpeſt & moſt hot-

instruments, doth now shake the verie powers of heauen. For Iesus Christ who now sitteth in heauen, hauing receiued all power from God his Father, is so shaken at this present time, in his wounded members, that except God of his infinite mercy vnto his little Church, had appointed and ordained our most graci-

ous

ous King, as a ſpecial meanes to hinder Sathan in his progreſſe herein: I am verily perſwaded, that hauing preuailed ſo far alreadie as hee hath done, that if hemight but bee ſuffered to haue his intent further, that according to our bleſſed Sauiours ſpeech, no fleſh ſhould bee ſaued: and therefore for this cauſe, I moſt

moſt humbly craue vppon my bended knees, that as GOD by his mighty power and loue vnſpeakeable vnto his church, hath ſo often ſtood in the gap againſt the power of Sathan, and his moſt wicked inſtruments, to deliuer his Sacred Maieſtie from ſo many eminent dangers, that now at laſt it would pleaſe his Grace, in

ſome

some recompence of so many and vn-vtterable great fauours, receiued, to stand once more in the gap for him, then as we haue had alwaies iust cause, our comforts beeing increased, and our spirits further emboldned, to cry still from the bottom of our harts, with heartie teares of repentance, vnto the Lord of Hosts, that as

hee

hee hath ſo many ſeuerall times miraculouſly defended, and protected his Maieſty: ſo it would pleaſe him ſtill for the great honor of his Name, and the great comfort and good of his Church, to defend & protect him ſtill vnder the ſhadow of his wings, and not onely himſelfe, but likewiſe our moſt gracious Queene, with that

moſt

moſt bleſſed and hopefull Progenie, that it wold ſo pleaſe him, to protect them all in ſafetie & peace, that neither the wild Bore of the Forreſt, nor *Eſau* this moſt wicked hunter, which hunteth cruelly within this Engliſh Pale, may euer preuaile, or take any further rooting herein: and here once againe, let no man bee offended,

that

that seeing this vnnaturall brother hath not only broken that vnion, which should bee amongst Christs members, and so fallen from Christ himselfe, but doth likewise dayly withdraw infinite multitudes, by his life & doctrin, to become deadly haters of their brethren, in so much that loue & charitie hath lost her sight: therefore

fore ſtill vpon my bended knees, I moſt humbly craue, that ſeeing the Lord of heauen and earth is by them ſo greatly diſhonored, it would pleaſe his ſacred Maieſtie, to ſtop the paſſage of theſe violent Hunts-men, which wilfully ſpoile and deſtroy the game: Then according to our bleſſed Sauiours ſpeech, that laſt ſigne

of

of the Sonne of Man immediately before his last comming to Iudgement, shall more cleerely appeare, amongst the clouds; then shall there bee such cause of reioycing, as meeting Iesus Christ our Redeemer, we shall reioyce with him for euermore.

Our blessed Sauiour saith; *Hee that is not with mee, is against*

mee, Mat. 12. 30. And Saint *Iohn* saith, *There are many Antichrists, whereby we know that it is the last time*, 1. Ioh. 2. 18. & in the beginning of the next verse, he saith, *They went from us, but they were not of us*. Now if any would know, who these specially are which are against CHRIST; and so as Saint *Iohn* saith, become Antichrists:

Saint

Saint *Paul*, Saint *Peter*, and Saint *Iude*, prophesying of these last times, plainely describe, and haue set them down by their qualities and conditions, all agreeing as it were with one consent saying, that they are spirits of disobedience, as appeareth in the thirteenth to the *Romans* and second verse, and in the second of *Peter*,

the second Chapter and the tenth verse: And in *Judes* Epistle the eighth Verse. Now Saint *Jude* goeth on farther, agreeing with Saint *Johns* words, and saith in the nineteenth verse, that they haue separated themselues; vpon which words of these two blessed Apostles, Saint *John*, and Saint *Jude*, I gather and finde, that

there

there is no sect vn-
der the whole cope
of heauen, which can
so iustly deserue the
title of this seuered
imputation, as this
Sect now resident
amongst vs, com-
monly called Puri-
tanes. For although
the Pope of Rome is
not onely a disobe-
dient spirit, but like-
wise deserueth the
highest roome a-
mongst the Anti-

christs, yet to say properly, hee is gone from vs, would but prouue an improper speech, because hee neuer was of vs: now for this our elder brother, it may truely and properly bee said, how that hee is gone from vs, for agreeing in this word onely in Christ, may truely be said, that he was of vs. Now the question is how and

why he is gone from vs, but the queſtion is needeleſſe. For who ſeeth not how that vaine glory and the very darkneſſe of his owne conceite hath ſo bewitched him, that as Saint *Paul* ſaith, hee hath but a ſhew of godlineſſe, denying the power therof 2. *Tim.* 3. 5. that as the dogge who had the ſubſtance but in his

mouth, ſeeing the ſhaddow in the water, ſnatcht thereat, and ſoloſt both; euen ſo hath he done: for hauing the ſubſtance no lower ſettled then in his mouth, ſpying ſome outward obſeruations in that waterie ayre of his owne conceit, hath leaped thereat ſo farre from Chriſt, that according to the Prophet *Eſayes* ſpeech, who ſaith,

ſaith, *They come neere mee with their mouth, and honour mee with their lips, but their heart is farre from mee,* Eſai. 29. 13. So that like hatefull *Eſau*, hauing ſold his birthright for meere vanitie, *Gen.* 25. 34. is now become ſuch a diſobedient ſpirit, and ſo fleſhly minded, as Saint *Peter*, and Saint *Iude* ſaith, 2. *Pet.* 2. 10. that he is not afraid,

to speake euil of dignities, and despise Dominion, *Iude* the eight verse, who resisting power as Saint *Paul* saith, resisteth the ordinance ordained of God, *Rom.* 13.2. So that it may be gathered by these blessed Apostles, and finding it true by wofull experience, that as Saint *Iohn*, and Saint *Iude* say, he being gone from

from vs, in separating himselfe, is now become such a sect, that who seeth not, how that both by his life & doctrine, hee doth nothing else, but breake that vnion which ought to bee betwixt the members of Christ? so that it may most truely bee said of him, and al the rest of this sect especially, that according to S. *Iudes*

words,

words, *They are become but wandring Starres, Iude* verse 13. being as our blessed Sauiour saith, Starres fallen from heauen, *Mat.* 24. 29. who resting themselues in their owne imaginations, may truely be said to fall from Christ. Who hath by their disobedient practice, & euill conuersation darkened the Gospel, ment by

the

the Sunne, and likewise ſmothered louement by the Moone, who with their accuſing and condemning Iudgements in their doctrin againſt the wounded members of Chriſt, cauſe the very powers of Heauen to ſhake, This interpretation was reueiled vnto mee by the Spirit of God: I am no Scholler at all, as your Honour

nour

nour knoweth, and therefore not fit to diue into these secret mysteries: I am only a poore man, but yet not destitute of Gods Spirit, euen on whom that old prouerbe is fallen,

None so wae begone,
As first a man, and then none.

And therefore being in my priuate chamber, musing of the causes of the sinfulnesse

fulneſſe of this age, many things came into my minde, and amongſt the reſt, I was induced to write, and yet not knowing what to write, the ſpirit ſuggeſted theſe things vnto mee, the which I haue preſumed to offer vnto your Honours view; and although vnworthy, to preſent ſuch a weake thing vnto your iudi-

cious.

cious eye, yet for his cauſe who hath emboldned me, I humbly intreat and craue your honourable fauor, but to caſt your eye thereon, wherein nothing can bee found, but the inſtruments of Sathan ſtil proſecuting their owne imaginations, in perſecuting the poore and deſpiſed members of IESVS CHRIST, who by their

their life & doctrine Gods Name is so greatly dishonored, and loue and charitie so smothered, that the Kingdome of Christ is hindered, both in particular, and in general: but as that worthy Apostle Saint *Paul* saith, *Their madnesse beeing now euidently knowne vnto all men, I hope they shal preuaile no longer*: 2. *Tim.* 3. 9. And thus

may

may your Honour see, and the whole world perceiue, how that God who sitteth aboue, hath alreadie decreed, that in despite of Pope & Puritan, and all the rest which withstand Iesus Christ & his Anointed, that his Maiestie who loueth peace, shall by Gods protection liue a peaceable time amongst vs, and as he

hath

hath protected and deliuered him from many dangers, will continue his loue vnto him and his, and keepe them safe vnder the shaddow of his wings, and hereafter will that God of peace carrie him by his blessed Angels into euerlasting peace: vnto which peace, God of his infinite mercie, bring both you and yours,

yours, for his honour and blessed names sake. Amen.

I most humbly take my leaue, and rest at your Honors command,

IOHN WALKER.

TO THE CHRISTIAN READER.

GENTLE or ungentle Reader, I am to tell thee no strange thing, onely to tell thee of that which hath been from the beginning, which is now at this present, and which shall be unto the worlds end; how that as Esau hated his brother Iacob

Iacob in the beginning of the world, how that the Israel of God is hated still, and that the members of Christ shall be hated, so long as the Sunne and Moone indureth. Faithfull Christians, I was enboldened by the Spirit of GOD, to write this little Booke for thy good, it was intended chiefly for thy profit, and so many as love the peace of Sion. And

whereas

whereas by Gods good-neſſe, wee are living in the very latter ende of the world, and left here by Gods providence, as a very few Sheepe amongſt many Woolues, I haue onely, by the helpe of Gods Spirit, ſet downe vnto thy view, not only what great danger thou art in, but likewiſe let thee ſee, how that thou mayeſt eſcape the ſame. And although our enemies are many in num-

ber,

ber, and at the first sight not easily discerned, because they goe in sheepes clothing; therefore I haue set downe in plaine and few wordes, the difference of the Spirit of truth from the spirit of error, whereby thou mayst truly perceiue the tree by his fruite: for he that hath a true and liuely faith in Christ, is alwaies ready to manifest the same by loue and charitie vn-

to

to the Brethren. Now for him that saith, hee hath faith, & yet wanteth this duty of loue and charity, his faith is but a dead faith, *and as Saint* Iames *saith, shall preuaile nothing,* Iam. 5. 14. *and therefore hee that doth not practise this second lesson of charitie, let him bee what hee will, and flatter himselfe neuer so much, hee is no better then a breaker of that*

vnion and fellowship, which ought to bee amongst the true members of Christ; and therfore as S. Iohn saith, such is gone from vs, 1. *Iohn* 2. 19. being, as S. Iude saith, separated, *Iude* 9. *verse*. Promising, as S. Peter saith, libertie vnto thẽselues, 2. *Pet*. 2. 19. Hauing, as Saint Paul saith, but a shew of godlinesse, denying the power thereof,

2. *Tim*.

2. Tim. 3. 5. Therfore, *ſaith he*, turne away from ſuch. *And therefore faithfull Chriſtian, whoſe number is but ſmall, let mee intreate thee, as thou tendereſt thy owne ſoule, to be very carefull and circumſpect, to keepe in this candle of loue, eſpecially vnto thy brethren, then ſhalt thou haue peace of conſcience in this world, and euerlaſting peace in the world to come: but*

deferre no time, for our time is but very short, and if thou profit any thing herein, giue God praise, and thou hast giuen me good satisfaction: and thus vnto all those that truly loue the Gospell, the Lord protect and guide with his grace. Amen.

Thine in Christ,

I. W.

BRITISH 19 NO 83 MUSEUM

THE ENGLISH PHARISE, OR RELIGIOVS APE.

PROTESTANT.

GOOD morrow, brother.

Puritane.

Good morrow.

Pro. Well met, good brother, but mee thinke thou ſpeakeſt as taking ſome thing offenſiuely.

Puri. No truely, thou art but miſtaken: it is our manner to returne an anſwere in few words, or none at all.

Pro. I did propound no queſtion, and therefore did expect no anſwere, onely ſuch ſalutation as thou receiueſt, I expected no leſſe backe againe.

Puri. The ſame which I receiued thou hadſt againe, onely the word awanting I owe vnto none, but to ſuch as are

of

of the same opinion that I am.

PRO. To know what opinion thou art of, I would gladly haue some conference, for I doe perswade my selfe that thy religion is grounded more vpon a singular conceit, then approoued by the Word of God.

Puri. That is not so, for wee are readie to approoue our Religion only by the Word of God.

PRO. Why dost thou then denie me to bee thy brother, seeing that wee are brethren not onely of one Nation, but likewise

brethren in Christ.

Pu. We maybe brethren of one Nation as we are, & both confesse Christ, & yet for all this not both true members of Christ.

Pro. Yet being brethren of one nation, & as it were twins of one womb, born and dwelling together, and that by one and the same profession, both acknowledge Christ; it shewes great want of charitie in the denying me to be thy brother.

Puri. I doe not absolutely denie thee to bee my brother in Christ, because thou onely beleeueſt

uest in him for saluation, but seeing thy life is not strict, and being too familiar in frequenting companie, I doe not take thee to be my brother.

Pro. Thou dost confesse that I am thy brother in Christ, because I hope onely in him for saluation, but thou findest fault with me, being too familiar in frequenting companie: I would gladly knowe thy reason wherein thou art offended, seeing that my ordinarie companie is with such as do professe Christ as we both doe.

Puri. Although thy ordinarie companie is with such as doe professe Christ as wee both doe: yet sometimes I can espie thee conuersing with a Papist, the which I hate with a deadly hate.

PRO. Why, dost thou not hold it lawfull to conuerse with an aduersarie?

Puri. I am so far from conuersing, that, as I said before, I hate and vtterly deteste their companie.

PRO. I pray thee let me aske thee a question, whether doest thou thinke, that onely those of thy profession and life shal be saued?

Puri.

Puri. Thou haſt made a verie idle queſtion, for I thinke no leſſe.

Pro. I will then demand of thee another queſtion, how is it poſſible that ſuch as are not of thy profeſſion, ſhould come to bee conuerted, ſeeing that thou refuſeſt to conuerſe?

Puri. I perceiue that thou beginneſt to cauill about queſtions: if thou wouldeſt haue my companie, thou muſt giue them ouer.

Pro. I would be ſorrie to become offenſiue in the leaſt degree, therfore I pray

I pray thee let vs haue ſome further conference, & ſeeing that thou canſt not abide to cõuerſe with a Papiſt: yet becauſe thou and I doe agree in this word onely in Chriſt, I pray thee let vs examine this faith by the word of God, becauſe Saint *Iohn* ſaith, *Beleeue not euerie ſpirit, but trie the ſpirits whether they be of God or not*, 1. *Ioh.* 4. 1.

Puri. Although I am contented that our doctrine ſhall bee approued by the Word of God: yet becauſe I doe perſwade my ſelfe that thou art

art a fauourer of the Papiſts, therefore I make neither barrel better hearing, and therefore I hate thee likewiſe as a mẽber thereof.

Pro. Me think, brother, I find thee greatly out of charitie; for although the Papiſt bee foorth of the way, as I know he is, yet if my cõferring be but to bring him into the way againe: I ſee no reaſon, why thou ſhouldeſt become thus offended; it too plainly appeares that thou art much too blame.

Puri. Thou miſtakeſt me,

me, for my meaning is not that I altogether hate the persons of men; I onely dislike your company, and hate your conditions.

Pro. Brother, thou saiest that I mistake thee, but it will appeare that thou mistakest thy selfe: for suppose that thou art in the right way to heauen, and I my selfe in the wrong: thou saiest thou loueſt my person, and hateſt my conditions. Now whether art thou bound in loue to my person, to bring mee into the right way againe, or rather bound

bound to let mee alone, hating my conditions?

Puri. I muſt of neceſſitie let thee alone, for I know that there is no hope in thee.

Pro. Brother, here appeares but ſmall charitie, thy anſwer is too peremptoric: thou mightſt haue done much better, firſt, to haue done the part of a friend in ſome Chriſtian reproof, thē ſeem thus to diſgrace me, as being void of hope, thou haſt accuſed me without a cauſe; & therfore thy error, in my iudgement, is very great.

Puri. I paſſe not for thy

thy iudgement, therefore keepe thy ſelfe ſatisfied, for I am no chãgeling, as thou ſuppoſeſt, for what I haue ſpoken thou knoweſt, but what elſe, thou ſhalt not, therefore reſt thy ſelfe contented.

PRO. I am contented with any thing that is reaſonable, but becauſe thou doeſt wrongfully charge me to fauour any religion, but that onely which I profeſſe; I muſt tell thee, brother, before we part, ſeeing that thou art neither conformable vnto the Law of God nor man, I ſay, thou art

no

no better then a flouriſhing tree without fruit.

Puri. Wherein canſt thou prooue me a flouriſhing tree without fruit, ſeeing that I preach the Word of God very zealouſly, and lead my life very ſtrictly?

PRO. I am able by the Spirit of God to reproue thee both in thy life and doctrine.

Puri. As how?

PRO. In thy doctrine concerning thy raſhe iudgements againſt the members of Chriſt, and in thy diſobedience againſt man, being the prin-

principal member thereof. In a word, I am ready to reprehend thee for thy disobedience against both God and man, according to our Sauiour Christs owne words, *Hee that despiseth you, despiseth mee, and hee that despiseth me, despiseth him that sent me, Luk.* 10.16.

Puri. I perceiue that thou beginnest to bee angrie, but if I had better remembred my selfe, I would haue giuen thee no aduantage of my words.

Pro. I looke for no aduantage in thy words: for

for denying in thy practice a thing lawfully commanded, it matters not whether thou hold thy peace, or ſeeme to excuſe it with thy tongue.

Puri. Wherein canſt thou diſprooue mee, for any thing lawfully commanded?

PRO. I can iuſtly reprooue thee in many things, but two or three ſhal be ſufficient to proue thee but a flouriſhing tree and a wandring ſtar: firſt, thy diſobedience vnto eccleſiaſticall gouernement, which the Church of

of his Land hath commanded. Secondly, thy want of charitie, hauing ſeuered thy ſelfe from Chriſt, in pronouncing raſh and accuſing iudgements againſt his members. Thirdly, thy contradiction againſt Chriſt, in the length of thy praiers, with the manner, and likewiſe of thy behauiour therein.

Puri. I had thought we might haue conferred after another manner, but I perceiue now, that I haue kept thee cõpany but too long. Thou haſt promiſed to goe forward, therein

therein thou maiſt pleaſe thy ſelfe: for I am pleaſed to turne my backe.

PRO. Brother, thou haſt not deceiued mee, for as *Salomon* ſaith, I neuer tooke thee for any other, but for ſuch a one as ſcornes reproofe, *Prou.* 9.8. But ſeeing that thou haſt ſo ſcornfully turned thy backe, and ſeparated thy ſelfe without iuſt cauſe, denying to haue any more conference, wherein thou deſerueſt iuſtly to bee reproued; I will not faile, by Gods aſſiſtãce, to let the world ſee, that thou art no bet-

ter,

ter, as Saint *Iude* saith, *Then a whithered tree twice dead, and fit to bee plucked vp by the rootes, Iude* 13. *v.*

Now, because thou shalt take no exception wherein I may offer thee the least wrong; I am ready to reprehend both thy life and doctrine, onely by example in the Scripture: and therefore let mee intreate thy patience, if thou haue any, for the thing that I ayme at, is thy conuersion, and not thy destruction. And as wee are taught in the Word of God, to reproue either friend or foe, with

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the words of meekeneſſe: euen ſo, my elder brother, I am willing and ready to reprehend thee onely with the words of meekneſſe and loue, and although thou doeſt not thinke thy ſelfe vnworthy of reprehenſion, becauſe thou carrieſt thy offences behinde thee, yet ſeeing that others doe ſee that in thee which thou canſt not perceiue thy ſelfe, I haue preſumed to lay open vnto the view of the whole world, that a publike offence deſerues an open rebuke.

Louing

LOuing and faithfull Christian, I must tell thee before I goe any further, that whereas I was determined to goe forward after a dialogue maner, thou seest here how that my elder brother hath already preuented mee; and therefore am constrained to take another course, intending, by Gods permission, to goe forward wherein I haue promised. The Spirit of God saith, *I haue chosen the foolish things of this world, to confound the wise, and weak things to confound the mightie.*

mightie. Louing Chriſtian beeing no Scholler, thou muſt not expect that at my hands, which I haue not, onely my good will, wherein the Lord hath enabled me by his holy Spirit, that ſpecially by his eſpeciall grace, I will freely offer thee: but being not fit to diſcourſe of things at large, I will only point at ſome heads, wherin thou maiſt plainly perceiue the Spirit of truth from the ſpirit of error; and for this purpoſe thou muſt vnderſtand, that there are in this land two ſorts of teachers a-

mongſt vs, the one ſort is reformed, and the other ſort much deformed; the one ſort doth teach in Chriſts Schole with the words of meekneſſe, the other ſeemeth to teach therein with the words of accuſing Iudgements; the one is guided with the ſpirit of humilitie, the other with the ſpirit of iniquitie; the one with the ſpirit of obedience, the other with the ſpirit of diſobedience; the one teacheth, and reſteth himſelfe in the ſchole of Chriſt, the other maketh but a proud flouriſh there-

therein, resting himself in his owne conceite; in a word, the one hath the Spirit of truth, and the other but the spirit of error.

And first, against the spirit of errour, our blessed Sauiour himself, Saint *Paul*, Saint *Peter*, Saint *John*, and Saint *Iude*, with others, hauing propheſied of these very last times, wherein we liue, doth tel vs in plaine words the qualities and conditions of such false prophets as are now resident amongst vs. And now to our elder brother, to whom I must

tell thee before I proceede, that ſeeing it is a thing ſubiect to fleſh and bloud, not onely to paſſe ouer offences vnto others from themſelues, but likewiſe imputeth many faults only to one, which ſomtimes appertaine vnto diuers, herein doth ſhew it ſelfe great indiſcretion of iudgement, as appeareth ſometimes in quotation of our Engliſh Bibles: for example S. *Peter* ſaith in theſe words, *and chiefly them which walk after the fleſh in the luſt of vncleanneſſe, and deſpiſe gouernment, which are bold,*

and

and ſtand in their owne conceit, not fearing to ſpeake euill of dignities, 2. *Pet.* 2. 10 Herein I know, that the Church of Rome, iuſtly and worthily deſerues this imputation. Now, who is ſo blind, and ſeeth not, how that thou likewiſe art not onely *fleſhly minded, and deſpiſeſt dominion*, as S. *Iude* ſaith, but likewiſe agreeable vnto Saint *Pauls* words, *reſiſteſt the ordinance ordained of God*, *Rom.* 13. 2. And to proue this further, becauſe thou art ready to take exception without cauſe, S. *Peter* ſpeaking of

the Miniſtery, doth ſeeme to teach thee thy dutie both to ſuperiour and inferiour Magiſtrates: his words are theſe: *Submit your ſelues vnto all manner ordinance of man for the Lords ſake*, 1. *Pet.* 2. 13. And in the verſe going before, he giues a reaſon why: the words are theſe, *That they which ſpeake euill of you, as of euill doers, may by your obedience, which they ſhall ſee, glorifie God in the day of viſitation: therefore*, ſaith hee, *ſubmit your ſelues*, 1. *Pet.* 2. 12.

This word ordinance, is quoted in ſome Bibles onely

onely of ciuill gouernement: but I appeale vnto the iudicial cenſure of the learned, whether that *Cæſar* hath his whole right herein or not: I hope there is not any that hath the Spirit of God, but they wil confeſſe that our gracious King is as well ſupreme Head and Gouernor ouer all cauſes Eccleſiaſticall, as Ciuill. Now this word *ordinance* being guarded with theſe two words, *all manner*, I ſee no reaſon, in my iudgement, of any leſſe importance then both *ſpirituall and temporall*: and I

thinke I haue alſo the ſpirit of God. But now to the point: our gracious King hauing commanded many things to bee obſerued in this Church of England; and yet, as Saint *Paul* ſaith, nothing but that which is agreeable vnto the Word of God, being both decent and comely, I would very gladly know thy reaſon why thou ſhouldeſt ſhew thy ſelfe thus diſobedient. *Salomon* ſaith, *A diuine ſentence ſhall be in the lippes of the King: his mouth ſhall not tranſgreſſe in iudgement*, *Prou.* 16. 10.

Brother,

Brother, heere thou ſtandeſt in thy owne conceit, and thinkeſt, that no King in the world is ſo wiſe as thy ſelfe: *Ergo*, thou wilt refuſe gouernment, which doth inferre, that thou deſpiſeſt the Gouernour. Wilt thou ſee a familiar example by a plaine cõpariſon, how contrary thou art to Chriſts command, who ſaith, *Giue vnto Cæſar, that which is Cæſars, Mat.* 22. 21 Amongſt the temporall Lawes of this Land, it is commanded, that the poore therein ſhall bee kept & maintained with-

in their seuerall Parishes. Now som sturdy beggers there be, which will not submit themselues vnto this command, but being guided by their own conceit, wander abroad, making themselues no better then Rogues by the Statute: of which sort, Saint *Paul* saith, If they will not worke, they must not eate, 2. Thes. 3. 10. Brother, what sayst thou of this disobedient begger? or how likest thou of Saint *Pauls* prescription of this sturdy Rogues diet? or what dost thou thinke of this example

by

by thy ſelfe? Thou canſt not deny how diſobedient thou art vnto the Lawes and ordinances, which our gracious King hath commanded thee; & therfore as this ſturdie begger is become a rogue by the ſtatute of this land, ſo thou being a conceited obſtinate, haſt made thy ſelfe by the ſtatute of God, no better, as S. *Iude* ſaith, *then a wandering ſtarre*, whoſe dyet, without repentance, S. *Paul* hath likewiſe ſet downe in the 13. to the *Rom.* and 2. verſe.

If thou bee put to ſi-

lence,

lence, as to be feared thou art not, then thou beginnest to cry out, as the conceited Iewes did, *The Temple of the Lord, the Temple of the Lord, Ier.7.4.* Thou crieſt, the Lords anointed, Anointed of the Lord. Now this is ſuch a crie, as may become a wonder vnto the world, who ſeeth thee in the very height of diſobedience: ſhall a father command his childe that thing which he may very eaſily doe without any danger at all? and ſhal this childe refuſe his fathers command, & pleade not worthie correction, be-

becauſe hee is his childe? this thou wilt confeſſe is very abſurd: how canſt thou then excuſe thy ſelfe? doſt thou think that thy diſobedience vnto our gracious King being contrary vnto CHRIST himſelf, & his command, to pleade the Lords anointed, becauſe thou preacheſt Chriſt; therfore worthy no correction nor puniſhment? why, this is too abſurd: nay Brother, flatter not thy ſelfe, for before we part, I feare me that thou wilt prooue no better a Preacher, then, as Saint *Paul* ſaith, *of enuie*

and

and ſtrife, *Phi.* 1. 15. Therfore bee aduiſed by the Prophet *Ieremy*, *Amend your waies and your workes*: and no doubt, as he ſaith there, ye may dwel in this place, *Ier.* 7. 3. Otherwiſe what may bee expected, but a caſting away of your ſelues, *as of the whole ſeede of Ephraim*, *Ier.* 7. 15?

If our gracious King had denied vs any fundamentall point of Religion, (the which thou wilt confeſſe he doth not) or decreed any thing, which as the Prophet *Eſay* ſaith, had been grieuous, *in keeping backe the poore from*

iudge-

iudgement, or any ſuch like things which wicked Kings doe, *Eſai.* 10 1,2. then mighteſt thou haue had iuſt cauſe to complaine, and we al cauſe to lament. But ſeeing hee is ſo merciful, and ſo louing vnto all his ſubiects, commãding nothing but that which is agreeable vnto the word of God: who art thou, and what a contradicted ſpirit art thou of, that in ſtead of loyall dutie and loue, art become thus diſobedient vnto ſo louing and gracious a King?

But alas, what haſt thou done?

done? Haſt thou not with all thoſe diſobedient ſpirits in the old Teſtament, tranſgreſſed moſt fearefully againſt both God and good men? nay further, thou haſt ſwerued from the cõmandement of Chriſt: *Matth.* 22. 21. and as Saint *Paul* ſaith, *reſiſted the ordinance ordained of God*: Rom. 13. 2. *ſtriuing againſt principalities and powers*, *Titus* 3. 1. *ſpeaking*, as S. *Peter* ſaith, *againſt dignities*, 2. *Peter* 2. 10. *deſpiſing dominion*, *Iude* the 8. verſe: *boaſting thy ſelfe*, as *Salomon* ſaith, *before the King*, *Pro.* 25. 6.

In

in a word thou haſt in the very height of pride, tranſcended thy ſelfe aboue all power, exalting thy ſelfe aboue meaſure. And now what may be expected, thinkeſt thou, without a ſpeedie and ſodain repentance, but ſuch a moſt fearefull fall for this thy diſobedience; as Saint *Iude* hath alreadie preſcribed, *euen blacknesse and darknesse for euer:* Iude the 13. *verſe*

Brother, I will ſhew thee ſuch an enſample of obedience, that if there be but one ſpark of grace in thee, thou wilt neuer deny

deny to follow him: For behold our blessed Sauiour himselfe, although a free-man frō all Subsidies or Taxes, or what else which was due vnto *Cæsar*, by strangers, yet, rather then he would seeme to disturbe a common peace, or become an example of offence in the least degree, *he commanded* Peter *to cast his angle into the water, and the first Fish, saith hee, thou takest, open his mouth, wherein thou shalt finde a piece of Siluer of twenty pence, take it, and pay for mee and thee*, Mat. 17. 25, 26. verses.

Thou

Thou ſeeſt heere how willing and ready our bleſſed Sauiour was in obedience in his owne perſon; thou ſeeſt him pay tribute vnto *Cæſar*, although a free-man; nay, further, rather then hee would becom an enſaple of the leaſt offence, thou maiſt perceiue him yeelding vnto a baſe Publican. Now if our Sauiour Chriſt did not think that ciuill policie was taken away by the Goſpell: what may the whole world thinke of thee, in denying obedience, refuſing but rites and ceremonies,

monies, which are ſeemly in the Church, being lawfully commanded. I am ſory to ſee thee mount thy ſelfe into this verie height of pride: thou art become little inferiour vnto thoſe diſobedient ſpirits, that for their pride fell from Heauen to Hel. Thou haſt, as the Prophet *Dauid* ſaith, *banded and ioyned thy ſelfe with the wicked of this world, againſt the Lord, and his Anointed.* Pſal. 2. 2. Nay, thou haſt done much more then I haue yet ſpoken of: For thou haſt (*with* Iannes *and* Iambres, *not onely withſtood*

2. Pet. 2. 4.

2. Tim. 3. 8.

withſtood Moſes in reſiſting the trueth thy ſelfe. But likewiſe by thy inchantments, haſt & doſt draw dayly infinite of multitudes vnto this thy wilfull diſobedience, in ſo much, that thou haſt iuſtly cauſed our gracious King, not onely to cry out with the Prophet Dauid; *Lord, how are they increaſed that trouble me! many are they that riſe againſt mee*, Pſal. 3. 1. But likewiſe as iuſtly cauſed him with the ſame Prophet to ſay: *Woe is mee, that I am conſtrained to dwell in Meſech, and to haue my habitation* Pſal. 120. verſe 5.

bitation in the Tents of Kedar. And thus thou haſt, by thy diſobedient inchantments, cauſed ſuch a contention in this Land, that thou haſt iuſtly deſerued with *Meſech* and *Kedar*, thoſe Iſraelites, (which did degenerate from their godly Fathers, beeing hatefull and contemning the faithfull) that moſt fearefull Iron rodde of Gods wrath, to bruiſe thee in pieces ſodainely.

I muſt tell thee, Brother (and I am ſorry that thou haſt giuen mee ſuch iuſt cauſe to tell thee ſo) that

that if it were not for one crying ſinne which that bloody and wandering *Cain* is branded in the fore-head withal, I meane that moſt monſterous Beaſt of Babylon, who denyeth the Offices of our Redeemer: I ſay, and ſpeake it from the Spirit of God, that thou art become ſo little inferiour in perſecuting and murdering the ſoules of Chriſts members; that thou haſt not onely pledged the Pope of ROME a full health of the dregges of your conceited inuentions, and falſe imaginations,

ons, but as thou haſt pledged him herein. I feare me it will proue before wee part, that thou haſt begun another halfe pot to him againe. And although thou doeſt not runne on with him in deniall of ſome fundamentall points of Religion, yet I dare vndertake, that thou reſting thy ſelfe in thy owne conceit, denying but the circumſtances & ſhaddowes therof, whoſe ſubſtances cannot bee without, doſt more hurt by thy diſobedience amongſt vs herein, then he doth, or can doe, being

ſo

ſo publikely knowne as hee is. And here as our Sauior Chriſt ſaith, *Thou art but a blind guide, which ſtraines out a gnat, and ſwallowes a Camell*, Mat. 23. 24.

Thus, Brother, thou carrieſt this offence of diſobedience vpon thy back, and therefore thou canſt not perceiue it thy ſelfe. Now I haue made bold, comming behinde thee, to take it off, & haue layed the ſame) as thou now ſeeſt) before thy face: For which, if thou wouldſt ſo keepe there, and caſt it no more behinde thee, I ſhall be glad

that it was my chance to remoue the same.

But if thou rest thy selfe in thy owne conceit, casting obedience from thee, and so become a carrier still of thy offences behind thee, then wilt thou enforce mee, to say with *Salomon*: *That there is more hope in a very naturall foole, then of him that is conceited*, Pro. 26. 12. *ver.* And this shall serue for a taste of thy disobedience, and to let the world see, That as Saint *Iude* saith; *Hauing separated thy selfe* from the true members of Christ, thou art become

come no better then a *wandring Starre*, whoſe portion without repentance, *is blackneſſe of darkneſſe for euer, Iude 13. verſ.*

And therfore, Brother, let mee aduiſe thee to learne a leſſon of that Starre which guided the Wiſemen from the Eaſt Countrie, vnto Bethlem, where our bleſſed Sauior CHRIST was, & as that Star did ſtand ſtill, when it came iuſt ouer where the Babe was, and ſo left them there: ſo thou who doeſt reſt thy ſelfe but in thy owne conceit, denying obedience vnto ſu- Mat. 2. 9.

preme power, let it now be sufficient, & too much, that thou hast settled thy affections, in that East countrie of thy owne imaginations, where nothing can bee found but Inchanters and Sorcerers. And heere I must leaue thee, and turne my self vnto those, of whom, as Saint *Paul* saith, *I perswade my self better things*, Heb. 6. 9. And thus, faithfull Christian, thou seest what great danger the children of disobedience haue brought themselues into. Thou seest that our elder brother, for his dis-

obedience,

obedience, is counted no better in the iudgement of Saint *Iude*, then a wandring Starre. Thou ſeeſt what ſuch haue preſcribed in the Scriptures for their diet, after this life: S. *Paul* ſaith, *condemnation*, Rom. 13. 2. Saint *Peter*, and Saint *Iude* ſaith, *blackneſſe of darkneſſe for euer*. 2. Pet. 2. 17. *Iude* the thirteenth Verſe. Thou ſeeſt theſe bleſſed Apoſtles ſo ſpeaking againſt theſe diſobedient ſpirits, as worthy of theſe fearefull iudgements. And in briefe, thou ſeeſt how truely theſe holy Apo-

ſtles hath propheſied of theſe diſobedient ſpirits, in theſe very laſt times. And againe, thou ſeeſt how oppoſite theſe ſpirits are vnto the obedience of our bleſſed Sauiour Chriſt himſelfe, who paied Tribute vnto *Caeſar* in his owne perſon: who rather then hee would bee an enſample of the leaſt offence, although a freeman, yeelded himſelfe vnto a baſe Publican. And thus may all men ſee, the King of all Kings, an enſample of obedience vnto the whole world.

And yet behold, heere thou ſeeſt a diſobedient ſpirit ſo full of contradiction, that hee will tranſcend aboue principalities and powers. But faithful Chriſtian, let this fearefull example be ſuch a ſpeciall warning vnto thee, that thou keepe thy ſelfe in all loyall obedience vnto Princes eſpecially: and likewiſe let this example bee a warning vnto all ſorts of people, that they yeeld obedience vnto whom ſoeuer it is due. *As Children to Parents, and Parents to their Children: Wiues to*

their Husbands, and Husbands to their Wiues: Seruants to their Masters, and Masters to their Seruants, Col. 3. 18, 19, 20. And in a word, al in general to our most gracious King.

Now that we may the better performe these duties, let vs take counsell of that blessed Apostle St. *Paul*, who speaking against such disobedient spirits, saith, *Turne away from such*, 2. *Tim.* 3. 5.

And thus, faithful brother, thou seest what danger our elder brother hath brought himselfe vnto, in despising gouernment. It

It reſteth now in the ſecond place, to let thee ſee his diſobedience in his doctrine, and as in briefe thou ſeeſt his diſobedience againſt man, thou ſhalt likewiſe, by Gods aſſiſtance, ſee his diſobedieñce againſt both God and man, who perſecuteth Chriſt in his members: both thou and I haue felt the ſmart: but faithfull brother, I muſt leaue thee for a while.

And now, brother, by Gods aſſiſtance, according to my promiſe, I am readie to encounter with thee this ſecond

time. And wheras I haue already reproued thee for thy disobedience against man, not finding thee in this Combate to yeeld; beeing prouoked further, I am readie to manifeſt vnto the whole world, how contrarie thou art to Chriſt and all good men, by thy diſobedience in thy Doctrine. Likewiſe ſhewing the difference betwixt the Spirit of truth and the ſpirit of error. But before I proceede, I am to meete with an obiection, which the whole world, who being againſt the truth,

may

may propound, and that is where the true Church of Christ is, and therefore to giue satisfaction hercin, the world shall vnderstand that both the true Church and the false is in this little Iland, called *England*: and as there are many false Churches in the world, and but onely one true: The world may likewise perceiue, that as the true Church of GOD is alwaies accompanied, as Saint *Paul* saith, *with some heresies for the better triall thereof*, 1. *Cor.* 11. 19. So now especially is it at this

this present time, for there are three sorts of Teachers amongst vs, whereof one of these is the true Church of Christ, and the other two with all the rest, doe but oppose themselues. Now of these two latter being both false, the one of them doth teach in priuate, the other doth preach in publike. Now for this priuate teacher, it is needeleſſe to speake any thing of him, seeing that the Church of God doth know him sufficiently, how that he degrading Christ of his Offi-

ces,

ces, challengeth ſuch prerogatiues vnto himſelfe, as are onely peculiar vnto Chriſt, and therefore no true member thereof.

And as this priuate teacher is a knowne enemie vnto Ieſus Chriſt: ſo likewiſe, I am readie to prooue by the Word of God, that thou, who reſteſt in thy owne conceit, hauing ſeparated thy ſelfe from thy brethren, being become a raſh accuſing iudger of them, that thou art ſo farre off from being either a teacher, or a ſcho-

ler,

ler, in the Schoole of Christ, that thou art an enemie thereunto, teaching onely in the vanitie of thy owne imagination. And that this is true, our blessed Sauiour, seeming to teach the whole world the way vnto the Kingdome of heauen, hath erected vnto the view of the whole world, a large free Schoole, wherein he teacheth that whosoeuer would bee a teacher, or a scholler therein, must learne this lesson of *meekenesse and lowlinesse, Matth.* 11. 29. And left his children

should

ſhould ſwerue or goe aſtray from this his milde Commandement: hee giues a ſpeciall warning in the ſixth Chapter of Saint *Lukes* Goſpell, and thirtie ſeuenth verſe, in theſe words: *Iudge not, that yee bee not iudged: condemne not, and yee ſhall not be condemned: forgiue, and yee ſhall bee forgiuen, Luk.6.37.*

Now there are diuers and ſundrie ſorts of people, which doe perſwade themſelues, that they are true teachers in this ſchoole of Chriſt, which indeed are not: and therefore

fore to reſolue a doubt which may either ariſe in the ignorant, or in ſuch which doe miſconſter the Scriptures, as the Papiſts and diuers doe. I will therefore make plaine one place of Scripture, that the ignorant may not onely be better ſatiſfied, but likewiſe, that their vnderſtādings may be more apt to conceiue of things afterwards. And for this purpoſe, Saint *Iohn* ſaith, *Trie the Spirits, whether they bee of God, or not*, 1. *Ioh.* 4.1. and in the next verſe he ſaith, *Heereby ſhall yee know the*

Spirit

Spirit of God: Euery ſpirit which confeſſeth, that Ieſus Chriſt is come in the fleſh, is of God, 1. Ioh. 4. 2.

Now heere thou muſt take heede, how thou vnderſtandeſt theſe words; if thou take them litterally, as the Papiſts doe in the ſixt Chapter of Saint *Johns* Goſpell, concerning the Sacrament, then thou art in an errour: for thē not only the Papiſts, but ſpecially the Puritan, with diuers other ſects, ſhould receiue benefit by Chriſts death; which being rightly vnderſtood, thou maiſt plainly perceiue

ceiue, that they haue no right nor intereſt therein. For they that degrade Chriſt of his offices, as the Papiſts doe, or ſeeme to to ſeuer that vnion betwixt Chriſts members, as the Puritan doth, doe ſeparate themſelues, both from Ieſus Chriſt and his members. And therfore to cleare this point, before I proceede, the Prophet *Eſay* ſaith: *This people come neere me with their mouth, and honour me with their lippes, but their heart is farre from me, Eſa.* 29.13 And our bleſſed Sauiour ſaith) *Not euery one that*

ſaith

ſaith vnto me, Lord, Lord, ſhall enter into the Kingdom of heauē: but he that doth the will of my father which is in heauen, Mat. 7.21. And to make this more plaine, our Sauiour Chriſt ſaith further, *Many will ſay vnto mee in that day*, that is, the day of Doome, *Haue wee not propheſied by thy name, and by thy name caſt out deuils, and by thy name done many great workes?* yet for all theſe outward actions, wanting loue and charitie vnto the members of Chriſt, thy anſwer ſhall be, *Depart from me, thou worker of iniquitie, I*

know thee not, Mat. 7.23. So that wee ſee by theſe prooſes, that it is not an outward profeſſion only, which God requireth, but likewiſe an anſwerable conuerſation. But now to the purpoſe.

And whereas thou perſwadeſt thy ſelfe to bee a Teacher in the Schole of Chriſt, the world ſhall plainly ſee, that thou doſt but flatter thy ſelf in thy owne imagination, being quite contrarie minded to the true teachers therin. And that this is true, I will firſt ſet down a true diſciple, and a follower

of

of Chriſt, who according to our bleſſed Sauiours commaund, approouing himſelfe both in his life and doctrine, teacheth with the ſpirit of humilitie and patience, as appeareth by that bleſſed Apoſtle Saint *Paul*, who ſpeaking of himſelfe, and all true Teachers in this Schole of Chriſt, ſaith in theſe words: *Wee giue no occaſion of offence, that our Miniſterie ſhould not be reprehended, 2. Cor. 6. 3. but in all things wee approue our ſelues, as the Miniſters of Chriſt, in much patience, 2. Cor. 6. 4.* And leſt others

ſhould

ſhould miſtake thẽſelues, who are to deale ſometimes with ſuch an aduerſarie, as doth oppoſe himſelfe againſt the truth, he likewiſe aduiſeth *Timothie*; *To inſtruct ſuch with the words of meekenes*: and hee hath ſet downe a reaſon why; *for peraduenture God may giue them repentance*, 2. *Tim.* 2. 25.

Now Brother, whether thou art a Teacher after this manner, or but a Teacher after thine owne conceit, I appeale vnto ſuch words as flow from thy fierie ſpirit of accuſing Iudgements, and

and likewiſe from ſuch fruit as doth appeare by thy generall doctrines: for powring forth the Wine of Gods iuſtice in ſuch fearefull manner, againſt the wounded members of Chriſt as thou doeſt, reſeruing the oyle of Gods mercies, without due conſideration vnto thy ſelfe: what is this, but to feede thy own idle and moſt abſurd conceit, making beames in thy brothers eyes, and but motes in thy owne?

Heerein thou makeſt thy ſelfe no better then a plaine hypocrite, as appeareth

peareth by our Sauiour Christ, saying in these words; *Hypocrite, first cast out that beame which is in thine owne eye, and then shalt thou see more clearely to cast out the mote that is in thy brothers eie, Matth.7.5.* Here mayst thou see how opposit thou art to Christ and his followers, but that, as Saint *Iohn* saith, *darkenesse hath blinded thy eyes, 1. Iohn 2.11.* Againe, our blessed Sauiour saith, *iudge not, that yee bee not iudged, Mat.7.1.* and Saint *Paul* as a true disciple of Christ, doth giue a sufficient reason, why we should

not

not iudge of others: *For*, ſaith hee, *thou that iudgeſt others, thou condemneſt thy ſelfe*, *Rom.* 2. 1. Now how contrary thou art to Ieſus Chriſt, and to his followers, doth appeare by the fruits of thy doctrin, who by thy accuſing and condemning iudgemēts, haſt not only cauſed many to fall from Chriſt vnto deſperation, which is moſt fearefull, but likewiſe for all the reſt which take liking to the ſame, which are infinite in multitudes, & are becom ſuch deadly haters of their Brethren, euen vnto that

height of ſinne, that they bluſh not to make good their hateful minds by the Scripture, the place they alleage, where *Dauid* by a moſt prophetical ſpirit againſt the enemies of God being bloud-thirſty men, deſired God not only to ſlay thoſe wicked people, but hee goeth on further in the ſincerity of his hart as (propheſying of them, what ſhould become of ſuch, ſaying) *Do not I hate them, O God, that hate thee? yes, O Lord, I hate them with an vnfained hatred.* This expoſition of this place of ſcripture, which both thy

Pſal. 139.

Pſal. 139. 21, 22.

ſelf

ſelf and thoſe thy follow-
ers doe thus interpret, is
hatcht and fetcht frō the
deuill, and thy deuilliſh
conceit: for ſeeing thou
canſt neuer proue thy ſelf
to be of that Spirit which
Dauid had, nor likewiſe
canſt neuer proue vs thy
Brethren, to deſerue ſuch
imputation, which thoſe
manſlaiers the enemies of
God did; how impudent
and cruell art thou aboue
meaſure, to cenſure and
iudge thus vncharitably
againſt the members of
Ieſus Chriſt? Again, many
of thy followers goe fur-
ther, and ſay, that of their

owne Parents, being Protestants, that they are already damned, and that this is too true by wofull experience, many places of this Land, with the place where I dwell, doe manifest the same. That blessed Apostle S. *Paul* saith, *Let your patient mind be knowne vnto all men, the Lord is at hand*, *Phil.* 4. 5. But thou by a contrarie spirit, sayst vnto thy followers, Let your hatred and malice bee knowne vnto all men; and therefore thou hast iust cause to thinke that the Deuill is at hand. This thy hatred

tred hath ſo ſpred it ſelfe throughout the whole land, that it cannot bee denied without a brazen face: and that this is true, I can ſhew thee an inſtance of experience offered againſt my ſelfe: for taking occaſion, being moued by the Spirit of God, as now to write this little booke, I writ my letter vnto a principall man of thy ſect, and although reproouing him after a friendly manner, his rage was ſo kindled thereat, that his anſwere was, that if he liued, hee would reuenge it: but if hee died,

let GOD reuenge it. Againe, another of thy Sect ſtanding by, did giue mee ſuch cruell and diſgraceſull wordes, that nothing did appeare but hatred and malice. And amongſt the reſt of his ſpeeches, for writing that Letter, hee iudged mee worthy to die ſome ſodaine death. I haue noted theſe words, that the world may ſee what ſpirits the Diuell doth hatch in theſe very laſt times: and likewiſe to let all men ſee how contrarie thou and thy Sect are vnto Ieſus Chriſt and

his followers, who from the ſpirit of humilitie doth teach with patiēce, beeing ſo farre off from reuenge, that they are alwaies ready to forgiue their enemies.

Saint *Iude* ſpeaking againſt diſobedient ſpirits of authoritie, ſaith, *That their rage is ſuch, that they ſome out their owne ſhame*, *Iude* the thirteenth verſe. And that this is true of thy Sect, one of thy Brothers hath alreadie ſpoken his malice againſt one of the chiefeſt pillars of this Land: and I will tell thee how, taking exceptiō

on against a poore man, but for a ſuppoſed fault, got him bound ouer vnto the Seſsions, where his proofe failed: but being not ſatisfied, the poore man was troubled further, where thy brothers proofe failing the ſecond time, to ſatisfie his reuenge further, another Iuſtice warrant was ſent for. Now the poore man being in the fire twice before, beeing driuen into great diſtreſſe, he bethought him of a friend at London: therefore he went trudging vnto him, & made his caſe knowne:

and

and beeing truely perceiued, appearing more malice thē matter, his friend procured a *Superſedeas* for him, vpon bayle giuen for his good behauiour, as the vſuall manner is: ſo that hee tooke his leaue, and came trudging home againe: and he no ſooner approched, but intelligence was giuen, and needeleſſe to bid thy brother proſecute; this warrant muſt preſently be ſerued.

But the Conſtable perceiuing & ſeeing a *Superſedeas*, made it knowne. Wherupon thy brothers

rage beeing kindled, to pleaſe the pride of his humour, writ his Letter vnto the Iuſtices Clarke after this manner.

Friend, whereas a warrant was directed from your Maſter, againſt ſuch a one, it wil take no place, for hee hath gotten a *Superſedeas*: I thinke hee hath beene at the Pope, and gotten a Pardon for his ſinnes paſt, and to come: And that this is true, there is ſufficient teſtimonie to proue the ſame.

I haue noted this. Firſt, to diſcharge my conſci-

ence,

ence, who ought not to keepe ſuch words ſecret. Secondly, that the world may perceiue, how that pride & vaine-glory with an inuetered malice, doth ſo raigne in the children of diſobedience, that they are ready likewiſe to burſt forth into curſed ſpeeches againſt Principalities and Powers. O wicked generation aboue meaſure! what may bee expected at thy hands, if thou ſhouldſt be ſuffred, and mightſt but haue thy owne will, that from thy diſloyall diſobedience, and raſh accuſing Iudgements,

ments, such fruits as these doe spring? there doth nothing appeare in thee but disobedience, rash accusing Iudgements, hatred and malice, and cruell reuenge, and all against the poore members of Iesus Christ, whose number by thy inchanted doctrine thou hast so diminished, that those of thy hatefull sect are growne infinite in multitudes. Thou hindereſt the fruits of the Gospel: Thou causeſt the Ministerie to be euill spoken of, thou resisteſt the truth, by setting vp an Idol of thy owne imagi-

nation,

nation, thou art ſo deepely plunged in the depth of thy owne conceit, that as *Salomon* ſaith, *There is more hope in a foole then in him that is conceited.* Prou. 26. 12. Thou haſt giuen vs great cauſe to complaine, as Saint *Paul* did of *Alexander* the Copper-Smith, *Thou haſt done vs much hurt.* But as he ſaid, *I truſt the Lord will reward thee hereafter.* 2. Tim. 4. 14. And yet for al this, although thou haſt cauſed Gods Name greatly to be diſhonoured, and loue and charitie ſmothered, notwithſtanding all this,

thou

thou art ſtill readie with thoſe conceited Iewes, who cryed, The Temple of the Lord, to excuſe thy ſelfe and ſay, The Lords Anointed, the Lords Anointed. Now if it were not, that the god of this world had bewitcht thy thoughts, thou wouldſt bluſh for ſhame to make ſuch a cry amongſt them, which know thee better then thou knowſt thy ſelfe.

Suppoſe thou couldſt ſpeak, as S. *Paul* ſaith, *with the tong of men & Angels, & haue not loue, thou art no better then ſounding braſſe*

or a tinckling Cimbal, 1. *Cor.* 13. 1. Thou ſaieſt thou preacheſt Chriſt, it is true: And as Saint *Paul* ſaith, *I reioyce thereat.* But what of this, ſeeing that thou haſt not onely ſeparated thy ſelfe, from the body of the Church, but likewiſe wanteſt humilitie, patience, and charitie, thou doeſt no better then the ſame Apoſtle ſaith, *Then preach Chriſt of enuie and contention*, Phil. 1. 15. If thou wouldſt giue vs cauſe to reioyce with S. *Paul*, how that thou preacheſt Chriſt as thou doeſt: thou muſt get thy

ſelfe

selfe to Virginia, or some other place where Christ was neuer heard before, where (no doubt) their good workes far exceede thine: then would be iust cause of reioycing, where Gods Name would become greatly more honoured, and they, and we both, more comforted. But to stay heere like an vnskilfull Physicion amongst the wounded members of Christ, powring in the wine of Gods Iudgements, reseruing the oyle of Gods mercies vnto thy selfe, I will vndertake, whereas thou cureſt

cureſt one ſoule, thou killeſt a thouſand, ſo that in ſtead of reioycing, there is nothing to be expected from thee, but iuſt cauſe of great ſorrow: & therefore, as Saint *Paul* ſaith, *we haue good cauſe to refuſe thy company*, 2. *Tim.* 3. 5.

Saint *Iohn* ſaith, *If wee walke in the light, as hee is in the light, wee haue fellowſhip one with another, and the blood of Ieſus Chriſt his Sonne, cleanſeth vs from all ſinne*, 1. Ioh. 1. 7.

Brother, thou beleeueſt that the bloud of Ieſus Chriſt the Sonne of God, doth cleanſe vs from all

all ſinne. And thou canſt not deny, but that I beleeue the ſame. Now a queſtion may ariſe, wherin are wee ſeparated; and whether of vs haue ſeparated our ſelues? I haue alreadie ſhewed the difference herein ſufficiently. For the tree is known by his fruit. But I will tell thee, Brother, if that thou hadſt looked as ſeriouſly, and ſtayed thy ſelf in the beginning of this verſe, as thou haſt done in the latter end, thou mightſt better haue perceiued, not onely who it is, that goeth about to breake

breake this vnion which is betwixt Chriſt and his Church, but likewiſe who it is that doth ſeparate themſelues herein.

This Verſe is ſufficient to confute and confound both the Pope of Rome, and thy ſelfe, the latter end is ſufficient to confute him, & the fore-end ſufficient to confound thee: he hath cut off himſelfe in denying that the blood of Chriſt doth cleanſe vs from all ſinne: and thou haſt cut off thy ſelfe, beeing ſeparated from the fellowſhip of thy brethren, according

to

to Saint Iohns words, *Hee that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eies, 1. Ioh. 2. 11.*

I haue sufficiently shewed how that thou hast not onely separated thy selfe from vs, but likewise proued by the fruit of thy accusing Iudgements, how that both thou and thy followers are become deadly haters of thy brethren: and thus the world may plainely see, how that by hating of vs, thou

art become, as Saint Paul saith, *Onely a lover of thy selfe*, 2. *Tim.* 3. 2.

Our blessed Saviour saith, *Blessed are the meeke, for they shall inherit the earth*, *Matth.* 5. 5. Upon these words I gather, that thou art but an intruder in thy calling, and liuest by the sweate of other mens browes: that as the wandring and sturdy begger doth eate the bread of others: so thou beeing but a wandring Starre, and impatient, doest eate the bread of thy brothers. Thou preachest long Sermons,

and

and often: therein I blame thee not: it is the manner only that marres all: for in steade of that fierie Spirit of zeale and sinceritie of the heart to preach Christ in loue and humility: thou preachest Christ in accusing and condemning iudgements with the fiery spirit of iniquitie. And heere thou makest *the verie powers of heauen to shake*, *Matth.* 24.29.

But Saint *Paul* being of a contrary spirit, saith, *To the weake I become as weake, that I may win the weake: I am made all things*

to

to all men, that I might win ſome, 1. *Cor.* 9. 22. Saint *Paul* heere, to winne men vnto Chriſt, did not reſpect theſe outward things of indifferencie, but is content to obſerue all times, and to eate and drinke with all ſorts of people, to winne ſome vnto God. And for this ende, our Sauiour Chriſt was content to debaſe himſelfe, *To conuerſe, and to eate and drinke with Publicans and ſinners, Luk.* 5. 29. But thou, who ſcorneſt all company but thoſe of thy owne ſect, *Bindeſt heauie burdens, and*

layeſt

layest them on mens shoulders, but as for thy selfe, thou wilt not moue them with one of thy fingers, Matth. 23. 4. Thou, like the proud Phariſe, preacheſt the Law very ſtrictly: and thou ſeemeſt in outward ſhew to goe before vs; and if wee doe not make an outward appearance as thou doeſt, then preſently thou entreſt into vncharitable iudgement of condemnation; and yet who ſeeeth not, how fleſhly-minded thou art, both in thy wordes and deedes? and how thou *tempteſt*

God

God to lay a yoke on the Diſciples neckes, which neither our Fathers, nor wee, are able to beare, Acts 15. 10. Beeing contrarie to Chriſts words, who ſaith, *My yoke is eaſie, and my burden light, Matth.* 11.30.

Saint *Paul* ſaith, *Who art thou that iudgeſt thy brother? or why doeſt thou ſet thy brother at nought? we muſt all appeare before the Iudgement ſeat of Chriſt, Rom.* 14.10. Herein thou haſt cauſed vs with Saint *Paul*, to bring thy name in queſtion, and to ſay, Who art thou? as though wee knew thee not: but

the truth is, wee know thee but too well, for we finde thee altogether, as Saint *Paul* saith, *without naturall affection*, 2. *Tim.* 3. 3. But alas, what hast thou done in iudging thus vncharitably? Thou hast done no lesse then ioyned thy selfe with the Pope of *Rome*, who is ready to iudge all, but will be iudged of none; and therefore making thy selfe hayle fellow well met with him, thou hast with him and all the rest of the whole world, which doe oppose themselues against the

the LORD and his Anointed, yeelded your ſelues ſo farre vnto the vanitie of your owne imaginations, that yee wilfully haue drowned your ſelues in the redde ſea of Iudgements.

And thus I haue let thee ſee, firſt, thy diſobedience: ſecondly, thy impatient and acculing iudgements, wherein the world may plainely perceiue, how that nothing doth proceed, nor can be gathered from them, but contention, enuie, hatred, and ſuch inuetered malice, that thereby thou

haſt cauſed the Sunne to be darkened, the Moone to loſe her light, and the very powers of heauen to ſhake. In a word, thou haſt iuſtly cauſed Gods moſt ſacred name ſo greatly diſhonored, that without a very ſpeedy and ſuddaine repentance, thou ſhalt haue for thy better ſatisfaction, as Saint *Paul* ſaith, ſuch a recompence of reward, as is preſcribed in theſe two wordes, *Indignation and wrath, Rom.*2.8.

Now Brother, concerning theſe thy moſt cruell iudgements againſt the

the members of Iesus Christ, which are now liuing, thou hast not contayned nor contented thy self herein. For one of thy Sect, taking occasion in a publike Sermon, to speake of the yong man in the Gospell, who came to our blessed Sauiour Christ, to *know what hee might doe to inherit eternal life*, *Mark.* 10. 21. Hee affirmed before the company of many hundred persons, that this yong man is a damned soule in Hell. I know there was Hypocrisie found in him: and who can say, hee is

free heercin? But seeing that our blessed Sauiour, who answering an obiection of his Disciples, said, Although with men it seeme vnpossible, yet with God nothing is impossible: and againe, for those many good parts the which Iesus Christ said, that hee loued him for; I gather that hee is in a farre more happie case, in my iudgement, then thou, whosoeuer thou art that iudgest thus vncharitably of him.

Againe, in the same Sermon, the partie being a meere

a meere ſtanger, it was demanded by a Churchwarden for his Licence: but what angrie anſwer was returned, I haue omitted to ſet it downe: onely, to ſatisfie his own malicious humour, and to diſgrace the Officer, hee ſaid, in a publike ſpeech, being in the Pulpit, that hee was a Cadauerous Knaue: implying, that a Tinker, or a Pedler, might find more fauour, and haue no ſuch queſtions put vpon them; and for want of matter, hee ſaid, that God made all, but the Deuill would

haue all: but heerein hee equiuocated; for he ment all but those of his sect, and being too bold, and too impudent for such a place, he said in a verie peremptorie passion, that if hee had spoken any thing which might seeme preiudiciall, the Law was open, his name was knowne, and likewise where hee dwelt: and in conclusion of all, without exception, hee said, that hee cared for the face of no man.

Againe, thy followers vsing their exercises after thy Sermons, in the Church,

Church, some one of them stands vp, to speake, and expostulate of things that haue beene spoken before, and to the number of an hundred, or more, or lesse, doe attend him. Now, after thy Sermons, whatsoeuer is spoken, all are well pleased: but if it chance, that a reformed Minister; nay, let it bee the Bishop himselfe, then the leafe must bee turned ouer, to see, whether that *Lots* wife looked back only in her head, or in her heart, or in both; and heere they are at odds,

and cannot agree. These followers of thine are the silly ones of this age: they are Buckes of the first head, they haue very pregnant wits of indiscretion, they thinke that none can bee saued but such as vse these their outward obseruations. We know them when we meet them, for they haue no good morrow for vs: but wee know them better, when wee bargaine with them; for then their found horse prooues lame. This feminine kind are very silly and louing creatures, seeming very deuout,

deuout, although very ignorant: for after thy after-noone Sermon, some Gentlewoman or other must intreat a Sermon after supper. Now thou, who cãst preach without studie, hauing no power to deny, this deuout company, with thy selfe, must meete, when all honest men in the Towne are in bed; & whatsoeuer thou or this company doe, although a crime very grieuous, yet in thy owne eie it seemes good, and tolerable: but if thy brother *Protestant* chance to get a fall of infirmity, this

in

in thy ſight proues a preſent beame; and therfore thou ſaiſt damnable. But whatſoeuer thou doeſt, in thy own ſight it ſeemes good: but whatſoeuer I doe, in thy ſight it is naught. Now the reaſon is, as Saint *Iohn* ſaith, *becauſe darkeneſſe hath blinded thy eies*, 1. *Ioh.* 2. 11. Theſe are children of thy owne begetting; here is like Prieſt like people. But wilt thou heare what comes of thy darke ſermons? I would not omit to tell it, although I take no pleaſure therein. A Gentlewoman, who ſeeming

ming very deuout, being one of the chiefeſt followers of that ſexe, and whom no occaſion might hinder to follow thee tenne miles or more to heare thee ſpeake, thou couldeſt not quote the Scripture ſo faſt, but ſhee was ready to looke thereon; thus farre was verie commendable.

But behold what happened, this ſeeming deuout Gentlewomã chanſt to prooue with child: and when the time of her houre drew neere, ſhe acquainted ſome of her kinſwomen with it, who being

being readie to attend her, demanded whose the child was; but shee being not willing to returne an answer, staied her tongue so long, in so much that her Kinswomen making an offer to depart, and leaue the duty of womanhood; she presently confest, that it was her eldest brothers; for which I am very sorry to heare it, and I could wish, that it had neuer been.

Brother, I haue not noted this in way of any disgrace; for such clewes will wind themselues to their open shame: and although

though this ſin bee grieuous, be it farre from mee to enter into Iudgement in the leaſt degree. I leaue it vnto Ieſus Chriſt, who muſt iudge both quicke and dead; and therefore without a ſpeedy repentance, thou, who haſt moſt violently pulled this heauy rod of Gods iudgements foorth of his owne hands, which is only peculiar to himſelfe, ſhalt one day heare this heauie ſentence of, *Goe ye curſed into euerlaſting iudgments.* And thus may all men ſee, what fruits doe come from thy darke doctrine,

ſtrine, and likewiſe from thy night-Sermons, and how that thou ſheweſt thy ſelfe vnto the whole world, as Saint *Paul* ſaith, *To bee but a creeper into mens houſes, leading ſilly women captiue, which are laden with diuers ſinnes, and many luſts*, 2. *Ti.* 3. 6. Thou wouldeſt make all men beleeue, by a little ſeeming ſtrict and outward obſeruation, that thou art an innocent, and a harmeleſſe man: but who is he that hath but halfe an eie, and ſeeth not, how that thy puritie is without charitie, and thy demurity

murity but impurity? nay who is so blind, and seeth not the still Sow eating all the draffe? Therefore as Saint *Paul* saith, *He that soweth to the flesh, shall of the flesh reape corruption*: *Gal.* 6.8.

I could speake much more by experience: but seeing that it is accomplished alreadie, which Saint *Paul* hath prophesied long before, *how that thy madnesse is euidently known vnto all men*, 2. *Tim.* 3.9. I will therefore giue ouer, where I might herein reprehend thee further, and turne my selfe vnto

vnto those of whom Saint *Paul* saith, *I perswade my selfe better things, He.6.9.* and after some friendly exhortation with them, I purpose to encounter with thee once again, but farewell for a while.

And now, faithful brother in Christ, according to my promise, and that little measure of knowledge which God hath lent me, I haue first shewed thee the difference of the spirit of errour from the Spirit of truth, by the child of disobedience. Secondly, I haue likewise shewed thee the difference

rence of the ſpirit of error from the Spirit of truth by his doctrine, and ſuch fruites as come thereof, how that he being ſo deepely conceited in his own imaginations, that he is no Teacher nor Scholer at all in the ſchole of Chriſt: for powring in the wine of Gods iuſtice into the wounded members of Chriſt, reſeruing the oyle of Gods mercies vnto himſelfe, he is ſo far from a cunning Phiſicion, that in ſtead of curing, he doth no leſſe then kil the ſoule. Againe, thou ſeeſt him ſo highly

highly conceited in himſelfe, that as Saint *Iohn* ſaith, *He is gone from vs*, hauing loſt the fellowſhip of the Brethren, being, as S. *Iude* ſaith, *ſo ſeparated*, that as Saint *Paul* affirmeth, *Hee is onely become a louer of himſelfe*, 2. *Ti.* 3. 2. So that it plainly appeares, that from his doctrine and life doth nothing proceede, *but enuie and ſtriſe*, *Phil.* 1. 15.

Thou ſeeſt likewiſe, how that theſe his followers do reſt themſelues ſo much in their outward obſeruations, that forgetting wherein they are truly

truly iuſtified, do run into vncharitable iudgements with all others that doe not follow their exerciſes: for which I doe not condemne them for their outward appearances, only in the manner thereof they marre all. And yet miſtake me not: for who is ſo ignorant, that knoweth not, that the meetings of theſe multitudes to become publike ſpeakers in the Church, are againſt the preſcript rule and Canon both of God and man? Now hee that vſeth theſe and much more, & either affirmeth with

with his tongue, or thinketh in his heart, respecting more the outward action it selfe, then those inward graces, which might proceede therefrom, he is no better then a plaine hypocrite; and therefore according to our Saviour Christs own words, *Poore despised Publicans and sinners shall goe before him into the kingdome of heauen: for he that exalteth himselfe, shall bee brought low, and bee that humbleth himselfe, shall bee exalted, Luke* 18.14. For our Saviour Christ *came not to call the righteous, but*

sinners

ſinners to repentance: Luke 5.32. Againe, thou ſeeſt them by their outward behauiour, as though there were no deceit to be found in them: and yet thou knoweſt as well as I can tell thee, that their puritie is ſuch, that it will not permit them to ſpeak when they meete vs: and thou likewiſe knoweſt, that vnder a colour and ſhew of fine words in their bargaines, no ſect vnder the cope of heauen ſo readie to deceiue, as they are: in a word, they are ſo oppoſite from the example of Chriſt, and all holy

holy men of God, that there is nothing to bee found in them, nor without them, but an inward Idoll-god of their owne imagination, with an outward shew of holinesse in their life and conuersation.

And thus thou seest the very bottome and height of these conceited ones, how ready they are to iudge others, and iustifie thēselues. And here louing brother, wee may learne a good lesson, that seeing that flesh & bloud is so apt and ready to receiue and entertaine these

inward

inward Idoll-imaginations, let it bee our ſpeciall care, to auoide and preuent, wherein ſoeuer wee may be withdrawn from Ieſus Chriſt; and that we may the better preuent theſe, and performe ſuch duties which God requireth at our hands, let vs ſpecially be careful of this generall point, that wee neuer ſet our affections on this world, nor on any thing that is therein, but only in the death and paſſion of our Redeemer Ieſus Chriſt, wherein onely true loue conſiſteth. And as Saint *Paul* ſaith, *to count*

all things but losse and drosse to be found in him, Phil. 3. 8 let him who hath bought vs at so deare a price, neuer bee forgotten, let vs loue him chiefely in the first place, and in the second, let our loue, as Saint *Paul* saith, appeare vnto al men, but especially vnto the true members of Iesus Christ: then shall this Iesus, euē his bloud, clense vs from all sinne. Louing brother, when I writ these words, remembring the small number of faithfull Christians, I could not refrain to shead teares for thee. Now vp-

on

on the reading thereof, if it pleaſe God to grant thee his grace in ſuch meaſure, that thou canſt ſhead teares for thy ſins, then ſhall my ſorrowes be leſſened, and my comforts greatly increaſed; then ſhalt thou be happy heere, and ten thouſand times more happie in the world to come, in which world I truſt to meete thee, where wee ſhall praiſe God more fully. And heere I muſt leaue thee for a while: for I haue ſomething more to ſay to our elder brother. Farewell in Chriſt.

Brother, comming behinde thee, it was my chance to spy two motes vpon thy Cloake, and because thou couldst not see them thy selfe, I tooke occasion with a sufficient rubber to rub them off: but finding thy cloake to be of Linsey & Wolsey, then I knew that I had spent my labor in vaine: for more paines I tooke, more rough became thy garment: yet expecting some gratuitie, I followed thee into thy house, where we were no sooner entred, but presently thou wentst vp into thy cham-

chamber: & wheras I hoped for ſomething, thou ſtayedſt ſo long, that my hopes were almoſt paſt: but now thou art come, what haſt thou for mee?

Puri. Truely, I haue nothing for thee, onely this, if that my prayers will doe thee any good, thou art welcome: For as *S. Iames* ſaith; *The prayer of the faithfull auaileth much*, Iam. 5. 16.

Pro. Brother, thou ſayeſt well: but me think thy prayers are too long for my weake ſtomake: For when thou waſt in thy chamber, I could

haue wiſhed thy prayers ſhorter. For beeing both hungry and thirſtie, yet no body offered mee ſo much as a drinke: and to tell thee truely, I finde my weake ſtomacke by thy long prayer, not a whit better ſatisfied.

Pur. What doeſt thou finde fault with mee for my long prayers?

Pro. Brother, thou harpeſt all vpon one ſtring: if thou couldſt play vpon that other ſtring, named charitie, as well as thou doeſt vpon that long ſtring of prayer, I could better indure the length thereof.

thereof. But ſeeing that charitie is ſo cold in thee, it is a queſtion, whether thy long prayer can preuaile with God, either to doe thy ſelfe or mee any good, being not accompanied with charitie.

Puri. I haue talked with thee but too long: for thou art ſo full of charitie, & ſo little reſpective vnto my prayer, that I am no more company for thee.

Pro. Stay, Brother, it is not I that is ſo much againſt thee; it is he, *whoſe ſhoo-latchet*, as Saint *Iohn* ſaith, *wee are not wor-*

thy to vnloose, Ioh. 1. 27.
It is he whom thou hast opposed thy selfe against, both in thy disobedience to man, and likewise in thy rash iudgements against both God & Man. And as I haue in loue reprehended thy errours in these two: so likewise I am ready by Gods assistance to reproue thee in thy prayer, wherin thou deseruest. And first for the length of thy prayer. Secõdly, thy behauior whẽ thou prayest with a touch likewise of thy behauior at the receit of the Sacrament. And for this pur-

pose,

poſe, our bleſſed Sauiour, leſt his Diſciples ſhould imitate the Heathen in their idle repetitions: he giues them a preſcription & forme of prayer, giuing them a ſpecial warning to direct and frame all their prayers after the manner of the prayer, *Mat.* 8.9. And hereupon I gather, that all long prayers are abſolutely forbidden. For ſeeing that al things concerning both body & ſoul, are contained within this ſhort compaſſe of theſe ſixe petitions, I conclude that all our prayers muſt of neceſsitie, if we wil fol-

low Christs direction, be made both pythie and short. And howsoeuer I am not able to reason the case with a Scholler, because I am no Scholler my selfe: yet the Spirit of God telleth me against the greatest schollers in the world, that hee is out of Christs schoole, whosoeuer hee bee that doth reason to the contrarie; of which sort, howsoeuer they may seeme to please themselues, it is a sufficient argument, that such neither loue Christ, nor his prayer.

And to make my reso-

lution

lution good, I am readie to approue it by ſuch two ſufficient witneſſes, that if thy eyes bee not darkened ſtill, thou wilt confeſſe the ſame.

My firſt proofe is Chriſt himſelfe, who draweth a reaſon from Gods omnipotencie, in theſe words: *For your Father knoweth whereof ye haue need, before ye aske of him, Math. 6. 8.*

My ſecond proofe is *Salomon* in theſe words: *Bee not raſh with thy mouth, nor let thy heart be haſtie to vtter a thing before God: for God is in the heauens, and thou art on the earth, therefore*

fore let thy words bee few: Eccles. 5. 1. These two examples, who for wisedome was neuer any comparable, these iumpe both in one reason, being drawne from Gods omnipotencie. Now the question is, whether that thou wilt rest thy self still in thy owne conceit, as thou hast done, or thou wilt yeeld thy selfe vnto these 2. examples: I dare vndertake that for any prayer thou makest before thy Sermons, deuide the same into 4. parts, and as much and more may be contained in one part, as is in all the rest. A-

Againe, for thy follow-
ers likewiſe: al their pray-
ers with their families in
priuate, & all their pray-
ers at their meetings in
publike, with their thāks
before and after meate,
(though theſe taſte very
Heatheniſh) yet rather,
then eyther thou or
they will direct your
prayers after the Lords
Prayer, or ſeeme to taſte
thereof; you are ſo farre
from any loue, or liking
therunto: that your con-
ceited noſes beeing ſo
glued vnto that Indian
and moſt ſtinking weede
of your owne imaginati-
ons,

ons, that ye haue vtterly refuſed to taſte of that moſt ſweet flowre which growes in the garden of God.

If one ſhould aske thee this queſtion, why thou doeſt not knit vp thy prayer before thy Sermons, with the Lords Prayer: It may truely be anſwered, by the words going before, that it is, becauſe thou neither loueſt Chriſt, nor his Prayer: and yet if it chance, that thou doe repeate the ſame, as ſeldome thou doeſt, all that heare thee, may very well perceiue, that the ſweet-

ſweetneſſe thereof hath no good relliſh, in thy owne conceite: for running it ſo faſt ouer, as though thou wert counting to twenty, doth argue that thou neither takeſt loue or liking thereunto: and therefore marke well what I ſay, thou, who refuſeſt the counſell of Ieſus Chriſt, and wilt not be aduiſed by his followers, reſiſting the Spirit of grace offered thee, ſhalt one day, without a ſpeedy repentance, ſo taſte and drinke of that poyſoned cup of thy owne conceit, that very deſeruedly, and

moſt

moſt worthy therof, thou ſhalt bee excluded both from Ieſus Chriſt, and his members for euermore.

Now becauſe that the world ſhall better perceiue, how contrarie thy thoughts and conceited imaginations are, vnto the true meaning of the Lords Prayer, I will, according to that little meaſure of knowledge, explaine the ſame, in as briefe a manner as I can: And firſt what is meant by *hallowed be thy Name*: that is, to deſire with the inward affection of the heart, that God alone

may

may haue all honour and glory vnto himſelfe: but thou, who reſteſt in thy own conceit, attributeſt honour vnto thy ſelfe: herein thou art a thiefe, in robbing God of his glory.

Againe, *Thy Kingdome come*: that is, to deſire with the inward affection of the heart, that God would ſo rule and raigne, both in our inward affections, and outward actions, as that neither Sathan, nor our owne corruptions, may rule or domineere againſt vs, deſiring further, that hee would

would haſten his comming to Iudgement, becauſe his Name is ſo greatly diſhonored. Now ſeeing that thou refuſeſt to deſire this in thy hart, which God greatly requireth, or vſing to paſſe it ouer- ſometimes ſo ſlightly as thou doeſt: it is no maruell, that thou art inchanted by Sathan, to follow the vaine imaginations of thy owne heart. Therefore thou canſt not ſay, & ſay truly, Haſten thy Kingdome.

Againe, *Thy will be done in earth, as it is in Heauen*: That is, to deſire that our wils

wils and affections may bee framed according to Gods will: and as the Angels in heauen are alwaies ready in a heauenly obedience, to do Gods wil, both readily, willingly, and gladly: Euen ſo ſhould we alwaies be readie in obedience, whereunto God doth command vs, imitating the Angels, willingly, gladly, & readily. Now how far off thou art from ſubmitting thy wil and affection vnto Gods will, doth appeare in thy diſobedience againſt Principalities and Powers. And againe, how farre

farre thou art off from the example of the blessed Angels, appeareth by the fruits both of thy life and doctrine, so that thy will and affections are so contrarie vnto Gods will, that they are only linked vnto the imagination of thy owne heart.

Againe, *Giue vs this day our daily bread*: that is, to desire all things conuenient, both for body and soule. Heerein thou hast made thy selfe vnworthy to partake of the least of Gods benefits, yet although the wicked flourish for a time, and that

the

the deareſt of Gods children many times doe want theſe outward bleſſings, yet it pleaſeth God ſo to enrich them with his inward graces, that outward wãts neuer trouble their mindes at all.

Now thou, who art ſo diſobedient both vnto God and man, being but an intruder in thy calling, haſt tyed thy ſelfe in a double bond, as vnworthy to partake of theſe outward bleſſings, and reſting thy ſelfe in thine own imaginations, thou haſt depriued thy ſelf of the inward graces.

And

And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

Whereas wee deſire here to haue our offences forgiuen vs with a condition: who knoweth not that all thoſe, who are accompanied with a patient Spirit of adoption, that they are ſo farre off from the leaſt ſhaddow of reuenge, that they are alwaies readie, and willing to forgiue their vtter enemies?

But how contrarie-minded thou art herein, I might appeale vnto thy owne conſcience, if thou haddeſt

haddeſt any: but ſeeing thou haſt none, the world may iudge what ſpirit thou art of, as appeareth before, concerning a Letter written vnto one of the chiefe of thy ſect. For which how greatly I was troubled, and likewiſe what it coſt my purſe, I omit to ſet downe, becauſe I expect no better requitall at any of your hands, vntill ſuch time, as the wiſeſt in your own conceit can prooue, that grapes may growe vpon thornes, and figgs vpon thiſtles.

Againe, *And leade vs*

not

not into temptation, but deliuer vs from all euill. Here wee deſire that God would not ſuffer Satan and our naturall corruptions, to tempt vs aboue our ſtrength: and becauſe out greateſt ſtrength is too weake to reſiſt, wee deſire in the ſecond place ſo to aſſiſt vs, that by his ſpeciall power he would deliuer vs from all euill.

Now whereas thou haſt refuſed to pray vnto God in Chriſt, in this moſt perfect prayer, it is no maruaile that God in his iuſt iudgement hath giuen thee ouer vnto

to Satan, and thy owne corruptions, letting thee ſwimme in that ſinfull ſea of thy owne imaginations. And thus may the world ſee how contrarie thou art to Ieſus Chriſt, and his prayer, refuſing the God of light, betaking thy ſelfe to an Idol god of darkneſſe.

Our bleſſed Sauiour Chriſt ſaith, *And when thou prayeſt, be not like the Hypocrite, for they loue to ſtand and pray in the Synagogues*, *Matth.* 6. 5. and Saint *Paul* ſaith, praying for the *Epheſians*, *I bow my knees vnto the Father of*

our Lord Ieſus Chriſt, Eph. 3.14.

Now, as thou haſt ſhewed thy ſelfe a contradicted ſpirit againſt both God and good men: ſo now eſpecially, leſt the world ſhould not take more full notice of thy folly, thou haſt gotten thy ſelfe into the verie height of ſhame: and as thy deformed conditions of diſobedience haue burſt out of thy inward parts: ſo now at laſt thou ſheweſt likewiſe what a deformed creature thou art, in thy outward parts; for, whē other are at their

praiers,

praiers, vpon their knees, thou and thy followers ſtand vp like May-poles amongſt vs, as though ye had no knees at all.

Now, how true this is, it cannot bee denied, for both thy ſelfe, and infinit multitudes of thy followers, in all places of this Land, doe manifeſt the ſame. And as this is true in thy publike prayers in the Church where ſpecially it is forbidden: ſo likewiſe at the receiuing of the Sacrament: & although Ieſus Chriſt be as truly there, by the eie of faith, after a ſpiritu-

all manner, as though we did beholde him, and touch him as Saint *Thomas* did: yet thou, who neither feareſt God, nor reuerenceſt man, as thou haſt ſhewed thy ſelfe a deformed fellow from the beginning, doeſt not bluſh to ſtand, in receiuing this holy Sacrament, when others are vpon their knees. Now if the Officers of the Church come to reproue theſe thy followers, becauſe they are an offence vnto their brethren, then muſt their vſurping guide ſay, Sirra, let them alone: and

and thus are almoſt al the places of this Land abuſed with this diſobedient Seet; and that this is true, woſull experience doth manifeſt the ſame.

If I ſhould aske thee this queſtion, why thou wilt not pray kneeling? thou wilt anſwer me, It is not becauſe thou thinkeſt it vnlawfull: but thy reaſon is, that thou canſt pray with as good a deuotion ſtanding, as I can doe kneeling. I doe not deny, but that one may pray ſtanding, going, riding, ſitting, or lying. But whereas our Sauiour

Chriſt cõmands, that we ſhould not ſtand praying in the Synagogues or Churches: Why wilt thou, hauing conuenient roome, not yeelde thy ſelfe vnto Chriſts command? I did once make anſwere for thee before, and becauſe thou haſt no good reaſon for thy ſelfe, I will ſecond an anſwere for thee once againe.

Becauſe thou wouldeſt make the world beleeue, that thou art better then thy neighbours in ſhew of thy outward actions, therefore thou haſt ſeparated thy ſelfe from o-

thers,

thers, and rather then the world ſhould not take notice, that thou art *ſingular* (as *Salomon* ſaith of ſuch) *in thy owne eyes ſtill*, *Prou.* 16.2. Thou now ſtandeſt ſtreight vp, when others are kneeling, that all men may now behold, that thou art but a plaine Hypocrite.

Againe, for thy behauiour both at thy firſt ſitting down in the Church, and likewiſe at thy appearance in the Pulpit, thou art ſo far frō ſubmitting thy ſelfe vnto God, that without either priuate prayer, or ſeeming

to ſing with vs; there thou ſtandeſt looking about thee, as though thou wert come from that *Indian* Countrie, whoſe praiers thou imitateſt. Now ſeeing thou doeſt but intrude thy ſelf, preſuming too boldly into that place of ſanctitie, if thou wilt neither pray nor ſing with vs, couer thy face, or come there no more, and bewaile theſe ſinfull times wherein we liue, as being the principall inſtrument for Satan thereof, and be ſure of this one thing, that if thou doſt not feele

a touch for thy ſinnes, vpon the ſight heereof, thou maieſt perſwade thy ſelfe, that thou art in a moſt fearefull and lamentable caſe: and be aduiſed how thou preſumeſt into that holy place any more: for aſſure thy ſelfe, that Chriſt, whom thou haſt ſo grieuouſly offended in his members, will one day, and that verie ſhortly, without preſent repentance, require their blood at thy hands, and will auenge their cauſe in that place, where all Hypocrites ſhall haue their portion, which bur-

neth with fire and brimſtone for euer.

One thing more I remember, which I would not willingly haue omitted: how that a reformed Miniſter ſubmitting himſelfe at his approch into the Pulpit, as his maner is, one of thy chiefeſt followers, being a Ring-leader of this crue, moſt ſhamefully burſt forth into a ſcornefull laughter, This is one of thy brood, that being hatcht vnder ſuch a Cockatrice, no better fruit can come therof.

Now, ſeeing that all thy outward actions are but

but flouriſht like painted ſepulchres, and that from all thy actions both inward and outward, nothing doth proceede but enuy and ſtrife, pride, and vaine-glory, hatred and malice, and moſt cruel reuenge: why doſt thou not begin to tremble & quake for feare, ſeeing that *the axe is alreadie laid to the roote of the tree, and that euery tree which bringeth not foorth good fruite, muſt be hewne downe, and caſt into the fire, Mat. 7. 19?*

Our bleſſed Sauiour ſaith, *Hee that is not with me, is againſt me, Ma. 12. 30.*

Now

Now who is he that ſeeth not, how that thou oppoſeſt thy ſelfe againſt Chriſt; and therefore as Saint *Iohn* ſaith, an Antichriſt, of whom it is ſaid, *That there are many gone out into the world, whereby wee know, that it is the laſt time*, 1. *Iohn* 2. 18.

Againe, who knoweth not, that thou art a ſtarre fallen from heauen, who by thy accuſing iudgements, in condemning both the quicke and the dead, ſeeming to pull that peculiar rod foorth of Gods owne hands, who therewith hauing condemned

demned the members of Ieſus Chriſt, maketh the *very powers of heauen to ſhake, Mat. 24.29?*

And againe, who ſeeth not, that by the fruits of thy life & doctrine, thou haſt cauſed *the Sunne to be darkened, and the Moone to loſe her light, the Miniſtery of the Goſpell to be bee euill ſpoken of,* and loue and charitie to bee ſmothered? And who is hee that doth but looke about, and ſeeth not how that thou with the Pope of Rome, are thoſe two *ſpeciall falſe prophets which goe in ſheepes clothing, but inward-*

inwardly are rauening wolues, Mat. 7.15. Whose qualities and conditions, Saint *Paul* hath plainely described in the 2. Epistle of *Timothy*, and 3. Chapter; from the first verse vnto the 9. verse: of whom
Matth. 7.10 our Sauiour Christ hath taught vs, that, *by these fruites we know thee.* And thus the whole World may plainly see, how thou hast separated thy selfe from the body of the Church; and therefore hast brought thy selfe into a most fearefull and lamentable case: and yet to aduise thee to turne vnto repen-

repentance, I feare me it is in vaine, becauſe *Salomon* ſaith, *There is more hope in a foole, then of him that is conceited*, *Pr.*26.12. And therefore it matters not to tell thee, how thou haſt offended God, in denying obedience vnto ſupreme power, contrary to the Word of God, *Mat.* 22.21. *Rom.*13.1. 2.*Peter* 2.10. *Titus.* 3.1. *Iude* 8. *verſ.*

It matters not to tell thee how thou haſt offended God in thy accuſing and condemning iudgements, *Mat.*7.1.*Luk.*6.37 contrary to the Word of God,

God, *Ro.* 2.1. *Rom.*14 10. 1.*Cor.*4.3.

It matters not to tell thee, how contrary thou art to Chriſt in making al thy prayers, and likewiſe how wilfully thou refuſeſt the Lords prayer, *Matth.6.7.Mat.6.9.*

It matters not to tell thee, how contrary thou art to Chriſts command, in receiuing the Sacrament, and likewiſe to pray in the Church ſtanding, *Mat.6.5.Epheſ.*3.14.

It matters not to tell thee, how that with *Eſau*, thou deadly hateſt vs, *Geneſ.*27.41.

And

And likewiſe to tell thee, how that like *Eſau*, thou haſt ſold thy birthright for meere vanitie, *Geneſ.* 25.34

It matters not to tell thee, how thou haſt ſeparated thy ſelfe from vs, 1. *Iohn* 2.19. *Iude, verſ.* 19.

It matters not to tell thee, how thou art become a falſe prophet, in iudging the young man in the Goſpel, *Mar.* 10.17

It matters not to tell thee, that thou art become a falſe Chriſt, and a falſe prophet, in oppoſing thy ſelf, both againſt Chriſt and his Word,

Mat.

*Mat.*24.24. *Mark.*13.22. 1.*Iohn* 2.18. 1.*Peter* 2.1. *Iude, verſ.*4. *Reuel.*22.19.

It matters not to tell thee, how contrary thou art to the Word of God in auenging thy ſelf, *Mat.* 5.39.*Luke* 6.29.*Ro.*12.19. 1.*Cor.*6.7.

For thou wilt not only denie, wherein I haue in euery particular iuſtly charged thee: but thou wilt with *Pilate*, take water, and waſh thy hands, and pleade innocency vnto the whole world, and yet this plea will no more preuaile with thee, then it did with him. For as he pronoun-

pronounced ſentence of iudgement againſt Ieſus Chriſt, the head of the Church, deliuering him vp vnto the hie Prieſt to be crucified: ſo haſt thou brought his members vnto the barre of Gods iuſtice, & hauing pronounced ſentence of iudgement already againſt them, it ſheweth how willing thou art to offer vs vnto that high Prieſt, the Pope of Rome, to murder vs: and here may the whole world perceiue Ieſus Chriſt in his members, hanging betwixt two theeues. And

now

now at last, who is he that liueth in these daies, and doth not lament to behold, how that Religion, euen in those which doe professe Christ, is now become nothing else but a plaine cloke, or a couer for sinne? for is it not too manifest, that some one of the chiefest of thy sect, meeting a Countriman in his trauell by meere chance, took occasion for some by-respect, to haue some conference with him: but his name being demanded, hee did not only peremptorily deny himselfe, but likewise al-

tered

tered his name, insomuch that some other countrimen, being of good note and fashion, who know him better, then he knowes himselfe, being sorrie to heare a man of his coate, & their Countriman so shamefully to denie himself, demãded further where he dwelt? but his answer being friuolous as before, said, Euery where, where our King hath any land. Now if this, to deny a mans owne selfe, and his country, and to alter his name, bee not such equiuocation, as all of your

sect

ſect do hold damnable in a Papiſt, I referre my ſelfe vnto your owne iudgements in your ſeuerall doctrines. Nay, I would know what ſinne there is which the chiefeſt of thy ſect will not commit, if ſo be that hee can but get ſo much as one figge tree leafe to couer his ſhame. I will not ſay, how worthily any of thy ſect doe deſerue that woe, the which the Prophet *Micah* ſaith they ſhall haue; *Who by violence do keep and maintaine the inheritance from the right owners ther-of.* I rather wiſh from the bottom

bottom of my heart as a friend, that if any ſuch be guiltie in this kinde, that not onely preſent reſtitution bee made, but likewiſe to get them forth of that place, who ſo vnconſcionably remaine therein. For aſſure himſelfe, whatſoeuer he bee, and howſoeuer by quillits and trickes, great boaſtes may be made thereof; yet certainely, without all doubt, at that tribunall ſeat of Chriſt, ſuch vncertainties ſhall beare no plea at all: for better things then theſe ſhall be th[illegible]t of that hye court

court of conſcience; and therefore let mee aduiſe thee, whoſoeuer thou art, to make thy ſelfe ſuch friends heere, as Ieſus Chriſt may become thy friend elſewhere: for according to our bleſſed Mark.4.24. Sauiours ſpeeches, *With what meaſure ſoeuer wee meaſure heere, the like ſhall bee meaſured to vs againe.* Doth any man truly meaſure a thing but by a line, except it bee ſuch which ſtand in their owne conceit, as moſt of thy Sect doe? Saint *Paul* ſaith, in the perſon of all Gods children, *that we not*

..umber

number or compare our selues, with such who praise themselues, 2. Cor. 10. 12. *For* (saith hee) *to praise a mans owne selfe, the children of God, not going without the line of Gods word, reioyce in no such things.* 2. Cor. 10. 13. Therefore seeing that most of thy Sect are so ready to boast and compare your selues before others, it may bee required, and very necessarie for thee to shew, what Townes or Countries ye haue wonne vnto the Lord. But for thy answere herein, it is needlesse. For being too appa-

rant; that such Trees cannot possibly bring forth any good fruit, what can it preuaile thee to haue an Angels tongue, and a Deuils heart? thou art no better then a post in the crosse-way, that rots it selfe to direct others. To speake well, and doe ill, is to build vp heauen with the voice, and hell with the conuersation: and therefore seeing that thy words and thy deeds doe not agree together, I may truely compare thee vnto such a Souldier, which at the table could make fine talke of warres: who when

when hee came into the field to fight, was neither valiant nor expert: and therefore ſeeing that all thy actions both inward and outward, being not guided by the line of Gods Word, but by thy own conceit: no maruell that they proue, as Saint *Iude* ſaith, *but ſpots in your feaſts of charitie, which being without all feare, feede but your ſelues, being clouds without water, carried about with windes, corrupt trees without fruit, twice dead and plucked vp by the roots*, Iude 12. verſe. Euen of whom Saint *Paul* ſaith,

For these things whose mindes & cogitations being vnsanctified, the wrath of God is fallen vpon you, being the children of disobedience, Col. 3. 6. And therefore to giue thee a Title of an English Phariſe, or but an imitator of Religion, all ſuch which truely perceiue any thing, may plainely ſee, that I haue done thee no wrõg at al. And now at laſt, becauſe thou art conceited in thy ſelfe; Of ſuch *Salomon* ſaith, there is no hope, hauing ioyned thy ſelfe with the Pope of Rome,

Rome, in your falſe imaginations, wherein yee thinke that yee doe God good ſeruice: I muſt of neceſsitie, ſeeing that the god of this world hath thus darkened your vnderſtandings, leaue you at your ſtudy of vanities, to ponder vpon theſe places of Scripture vnder-written.

Iude 12. *verſe* latter end. 2. *Pet.* 17. latter end. *Rom.* 13. 2. latter end, *Luk.* 13. 27. latter end. *Mat.* 7. 2. *Rom.* 2. 1, 1. *Cor.* 4. 5.

For I muſt turne my ſelfe vnto ſuch, of whom

as Saint *Paul* ſaith, *I perſwade my ſelf better things*, Heb. 6. 9 *And who haue not thus learned Chriſt*, Epheſ. 4. 20. *which beeing taught by him, walke as the truth is in Ieſus*, Epheſ. 4. 21. *being renewed in the Spirit of their mindes*, Epheſ. 4. 23. walke ſo as they haue Ieſus Chriſt for an example, who hauing put off that old man of ſinne, are now become ſo ſanctified in their liues and conuerſations, that beeing clothed with that glorious garment and robes of righteouſnes, do walk worthy of their calling

in true holineſſe of life.

And now, faithfull Brethren in Chriſt, of whom I wiſh as to my owne ſoule, ſeeing that this our elder brother doth ſo reſt himſelfe in this word, only in Chriſt, that neglecting ſuch duties required at his hands, runnes into all manner of ſinne: Let it be your ſpeciall care, and ſuch a warning vnto you, that you neuer cheriſh or harbour any one ſinne at all, and that not any one ſinne may ſeeme pleaſing in your eyes: ſtriue and endeuour againſt all ſin. For without holineſſe no

man ſhall ſee the Lord. And againe, ſeeing *that Chriſt doth command vs, not onely to beleeue in him: but to loue one another*, 1. Ioh. 3. 23. *Let it not be*, as Saint *Iohn* ſaith, *in word and in tongue onely, but in deede and in truth*, 1. Iohn 3. 18. *For hee that hath this worlds goods, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him*, 1. Ioh. 3. 17. Therefore I humbly intreat you, in the bowels and compaſsion of Ieſus Chriſt, as you tender your owne ſoules, that ye walk worthy

worthy of your vocation whereunto ye are called, with all humbleneſſe of minde, in meekenes, with long ſuffering, ſupporting one another through loue, alwaies endeuoring to keepe the vnitie of the Spirit, in the bond of peace, hauing your lamps, with thoſe fiue wiſe Virgins, ſo furniſhed with the oyle of Gods graces, that our bleſſed Sauiour, at his generall appearance, may haue iuſt cauſe to ſay: *Come yee bleſſed of my Father, poſſeſſe the Kingdome prepared for you, before the founda-*

tions of the world, Mat. 25. 34. *For when I was an hungred, ye gaue mee meate; I thirſted, and yee gaue mee drinke; I was a ſtranger, and ye lodged me; I was naked, and yee clothed mee; I was ſicke, and yee viſited mee; I was in priſon, and yee came vnto mee*, Mat. 25. 35, 36. Now enter into your maſters ioy, vnto the ſociety of that bleſſed company of Angels, & Archangels, and all holy men and women, and children departed, there to remaine in euerlaſting comforts, for euermore.

And

And here, my faithfull Brethren, I truſt in Chriſt Ieſus, that we ſhall meete there very ſhortly, to ſing with that holy company, euerlaſting praiſe to the whole Trinitie, to God the Father, who hath created vs, to God the Sonne, who hath redeemed vs, and to God thé holy Ghoſt our comforter, who hath, & doth ſanctifie vs, to whom bee endleſſe praiſe for euer and euer. And now at laſt, that this glorious Kingdome may bee increaſed, let mee intreat you once againe to ioine with

with me in our continuall prayers, in often remembrance vnto this holy Trinitie, that this little number, which being the ſigne of the Son of man, may be ſo aduanced now hard before his comming, that theſe thicke cloudes of iniquitie being diſperſed, it may appeare more cleare vnto the view of the whole world.

And that this may be the better and ſooner effected, I moſt humbly deſire the Lord of Hoſts, from the very bottom of my heart, with heartie teares of humilitie, vpon

my

my bended knees, that it would pleaſe him of his infinite mercy, ſo to grace our moſt gracious and reuerend Biſhops of this Land, that they all in generall, both in word and deede, may bee ſo readie to ſtop the paſſage of theſe myſtie cloudes of darkneſſe, that the Goſpell of Ieſus Chriſt being the true light, may ſhew it ſelfe like the bright morning Starre, now at his laſt cõming to iudgement. And againe, grant, deare Father, for thy honour and bleſſed names ſake, vnto our moſt gracious

ous and reuerend Biſhops of this Land, with all reformed Miniſters of the ſame, ſuch a powerfull ſpirit of humilitie, that they being able to beate downe theſe tranſcendēt ſpirits of iniquity, thy glorie ſhining more cleerly, the power of ſinne and Satan may bee darkened ſpeedily, and that theſe moſt ſinfull times may haue a ſpeedie ende, I humbly deſire with thy ſeruant *Iohn* in the Reuelation; *Come Lord, come Lord Ieſus, come quickly. Amen.*

To

To the Puritane.

THy diſobedience it doth reach
in height aboue the skies:
Thy hie conceit doth pleaſe thee well,
and therein thou art wiſe.
Diſdaine within thy heart doth dwel,
fraught with reuenge and ire:
Thy words burſt out in indgements
as hot as any fire. (deepe,
With ſingular eie thou do'ſt eſpy:
great beames in others ſight,
And therin do'ſt thy ſelf much boaſt,
with rayling words of might.
Leaue off for ſhame, thou haſt diſgraſt
thy ſelfe in open view:
The Scripture doth reueale thee plain,
and therefore is moſt true.
Thy prayers long doe pleaſe thee wel,
againſt the word of Chriſt:
In him thou wilt not reſt alone,
by Satan thou art tiſte.

Thou

Thou wilt ſtand vp in thy conceite,
in begging for thy neede:
Without remẽbrance where thou art,
in full hope for to ſpeede.
But hee that doth behold thy face,
whoſe face thou do'ſt not feare,
Will ſend thee away to thy diſgrace,
where want ſhall be thy cheare.
Where thou muſt ſtay, and then ſub-
thy ſelfe in thrall to dwell: (mit
Where nothing is, but fearefull cries,
in that deepe pit of hell.
Thus hauing climde in thy conceite,
in height aboue thy reach:
And with miſconſtring of the ſame,
the Scriptures for to ſearch,
Thy height of pride hath brought thee
for want of penitent ſpeed: (low,
Wherein thou haſt thy ſelfe diſgraſt,
thy humours for to feede.

To all.

A word, or two, in generall,
to whom theſe verſes heere.
Doe not forget, but keepe in minde,
alwaies God to feare:
Let not cõceit withdraw your minds,
from that pure word of God:
For if ye doe, ye ſhall ſure taſte
of his moſt heauie rodde.

To all true Chriſtians.

And now at laſt, a word or two,
vnto my brethren deare,
who honour God, and loue his word,
his holy name to feare.
Goe on with ſpeed and courage great,
your time it is but ſhort,
And ſhew your ſelues in loue and peace,
each others to exhort.
Then he that bought vs deare, will
and meet vs in the clondes, (come,

With

With Angels bright, full cleare in
to call vs forth of mouldes. (sight,
Then will Christ say, Come blessed
and stay on my right hand; (mine,
Ye lou'd me well, ye fed the poore,
and here now ye shall stand.
Where wee shall raigne for euermore,
his glorie for to see,
Who hath redeem'd vs from our sins,
and now hath set vs free:
To him be praise: let vs giue thankes,
in honour of his name:
Then happy we, but cursed he,
that doth refuse the same.

A Prayer before meate.

MOst louing Father, grant vs, wee humbly beseech thee, such patient spirits of humilitie, that our bodies and soules beeing truely

truely sanctified and fed by thy heauenly graces, may be so freed, from that erroneous spirit of disobedience, and false accusations, that liuing heere in thy feare, wee may hereafter depart in thy fauor, and that for thy Sonne Christ Iesus sake. *Amen.*

A Thanks-giuing after meate.

MOst mercifull Father, wee yeeld thee hartie thanks, for feeding our mortall bodies, with these thy good creatures: Lord, continue thy blessings vnto vs still, and so free our hearts from that high conceite of vaine glorie, that our bodies and soules being continually sanctified by thy powerfull spirit of humilitie, may still

ſtill liue in thy fauour, and heere-after depart in thy fauour, for thy bleſſed names ſake. Amen.

LOrd protect our moſt gracious King and Queene, and that hopefull progenie, from the cruell rage of Satan, and all his wicked inſtruments, and grant, wee moſt humbly beſeech thee, that his Highnes, and his, continuing in a godly feare, may liue to praiſe thy moſt holy name, vntill the comming againe of Ieſus Chriſt, and that for his owne names ſake, *Amen.*

To know a Puritane from a true Chriſtian.

IF any deſire to know, what a Puritane is, looke in the ſecond Epiſtle of Saint *Paul* to *Timothie*, the third Chapter, from the firſt verſe vnto the ninth verſe, and there yee may plainly perceiue the qualities and conditions both of him and the Pope of *Rome*, with all others of thoſe Antichriſts, the which haue banded themſelues againſt the Lord and his Anointed: and although that they haue gotten themſelues painted names: yet Saint *Paul* tels vs, and wee muſt beleeue him, *That they are mad men out of their wits,*

wits, whose madnesse (saith hee) *is now euident vnto all men, 9. verse.*

Heere may the whole world perceiue all such, which haue and doe persecute Christ Iesus in his members; especially, those two monstrous heads, the which doe so cunningly labour in sheepes clothing, the Pope and the Puritane.

Now, if any desire to see Iesus Christ in his members, which is the true Church of God, looke from the ninth verse, vnto the end of the Chapter, and there ye may behold the true signe of the Sonne of Man, where ye may perceiue, all the elect faces of Gods children in that spirituall glasse of immortalitie: especially, his

his Euangelicall face, of whom it may truely be ſaid, That he hath knowne the Scriptures of a child, I meane, our moſt gracious King, whom the Lord of his infinite mercy for his honour, and the good of his Church, doth by his vnſearchable prouidence, now protect amongſt vs; therfore moſt bleſſed hee, and his, who ſhall dwell in euerlaſting peace, and neuer die.

Farewell vnto the whole world.

FINIS.